

A
P A P I S T

Misrepresented, and Represented :

OR,

A TWOFOLD CHARACTER

OF

P O P E R Y.

THE ONE

Containing a Sum of the Superstitions, Idolatries, Cruelties, Treacheries, and Wicked Principles of that Popery, which hath disturb'd this Nation above an hundred and fifty Years; fill'd it with Fears and Jealousies, and deserves the Hatred of all Good Christians.

THE OTHER

Laying open that Popery, which the Papists own and profess; with the Chief Articles of their Faith, and some of the Principal Grounds and Reasons which hold them in that Religion.

To which is added,

Roman Catholick Principles, in reference to God and the King.

Narraverunt mihi Iniqui Fabulationes; sed non ut Lex tua
Psal. 119. v. 85.

By J. L.

Printed ANNO DOMINI 1685.

Milk presented :



A TWO-FOLD

*Gift of
Clarence S. Brigham*

P O P E R Y

THE ONE

Containing a sum of the special instructions of the
Conciliar Fathers, and which have been
approved, which have been distributed in the
dioceses and parishes, and which have been
approved and delivered to the hands of all good Christians.

THE OTHER

Containing a sum of the special instructions of the
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delivered to the hands of all good Christians, and
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P A P I S T

Mis-represented, and Represented:

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A Twofold CHARACTER of POPERY.

The Introduction.

THE Father of Lies is the Author of Misrepresenting. He first made the Experiment of this *Black Art* in Paradise; having no surer way of bringing God's Precept into contempt, and making our First Parents transgress, than by misrepresenting the Command which their Maker had laid on them. And so unhappily successful he was in this his first attempt, that this has been his chief stragem ever since, in all business of difficulty and concern; esteeming that his best Means for preserving and propagating Wickedness amongst Men, by which he first won them to lose their Innocence. And therefore there has nothing of Good, yet come into the World, nothing been sent from Heaven; but what has met with this Opposition; the Common Enemy having employ'd all his Endeavours of bringing it into discredit, and rendring it infamous, by Misrepresenting it. Of this there are frequent Instances in the *Old Law*, and more in the *New*. The truth of it was experienc'd on the Person of Christ himself, who, tho' he was the Son of God, the immaculate Lamb, yet

was he not out of the reach of *Calumny*, and exempt from being *Misrepresented*. See how he was painted by malicious Men, the Sons of *Belial*, Ministers of *Satan*; a prophane and wicked Man, a breaker of the Sabbath, a Glutton, a Friend and Companion of Publicans and Sinners, a Fool, a Conjuror, a Traitor, a Seducer, a Tumultuous Person, a Samaritan, full of the Devil; he hath *Belzebub*, and, by the Prince of the Devils, casteth he out Devils, (Mark 3. 22.) There being no other way of frightening the People from embracing the Truth and following the Son of God, but by thus disfiguring him to the Multitude, reporting Light to be Darkness, and God to be the Devil. The Disciples of Christ every where met with the like encounters. Stephen had the people stirred up against him, because they heard, he had spoke blasphemous words against Moses and against God, (Acts 6. 11.) Paul also and Silas, for exceedingly troubling the City, (Acts 16. 20.) Jason also with them, because they had turned the World upside down, and did contrary to the decrees of Caesar, (Acts 17. 6, 7.) Paul again, because he did teach all men every where against the people, and polluted the holy place, (Acts 21. 28.) And because he was a pestilent fellow, and a mover of sedition among all the Jews throughout the World: to which the Jews also assented, saying, that these things were so, (Acts 24. 5, 9.) Neither did these Calumnies, these wicked Misrepresentations stop here; he that said, The Disciple is not above his Master, if they have called the Master of the House *Belzebub*; how much more shall they call them of his household? did not only foretel, what was to happen to his Followers then present, but also to the Faithful that were to succeed them, and to his Church in future Ages; they being all to expect the like fate; that tho they should be never so just to God and their Neighbour, upright in their Ways, and live in the fear of God, and the observance of his Laws; yet must they certainly be reviled and hated by the World, made a by-word to the people, and have the repute of *Idiots*, *Seducers*, and be a scandal to all Nations. And has not this been verified in all ages? See what was the State of Christians in the Primitive times, when as yet Vice had not corrupted the purity

of the Gospel. 'Tis almost impossible to believe in what contempt they were, and how utterly abominated; *Tertullien*, who was a sharer of a great part, gives us so lamentable an account of the *Christians* in his time, that 'tis able to move compassion in stones. He tells us, so many *malicious slanders* were dispers'd abroad, concerning the *manner* of their *Worship*; and their whole *Doctrin* describ'd, not only to be *folly*, and *meer toys*; but also to be grounded on most *Hellish Principles*, and to be so full of *Impurities*; that the *Heathens* believ'd a man could not make profession of *Christianity*, without being tainted with all sorts of *Crimes*; without being *Apog. c.2.* an enemy to the *Gods*, to *Princes*, to the *Laws*, to *good Manners*, and to *Nature*. Hence they conceiv'd such *prejudice* against them, and they were rendred so *impious* in the opinion of the *Vulgar*; that whatsoever *accusations* were brought in, though never so *false* and *malicious*, whatsoever *Villanies* were laid to their charge; all was welcom to the *enraged Multitude*, to which nothing seem'd *incredible* concerning *those*, that were thus already *odious*. Upon this it was, that they were brought in guilty of *Atheism*, of *Superstition*, of *Idolatry*, of *Cruelty*, of *Sedition*, of *Conspiracies*, of *Treasons*; and bloody *Persecutions* were rais'd against them, to which the People were exasperated by *fears* and *jealousies*: *Quod Pontifices* (as *Spandanus* says) *Gentilitie superstitionis Christianos more solito, calumniis circumvenissent, quasi aliquid contra imperium molierentur*; Because the *Priests* did use to divulge it abroad, that the *Christians* were *Plotting* against the *Government*. Nor were these *Crimes* the whole *Sum* of their Charge; for besides, every *publick Calamity* and *Misfortune* that befel the *Commonwealth*, was thrown upon them. If (a) *Daphnes Temple* was consumed by *Lightning* from *Heaven*, yet must the *Christians* be condemned as the *Incendiaries*: If (b) the *City* was laid in *Ashes*, it must be revenged on the *Christians*. Nay, as (c) *Tertullian* has it, if *Tiber* overflowed, if *Nile* watered not the *Plains*, if

Sp. An. 286.

Par. 5.

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Heaven.

Heaven stopp'd its course, and did not pour its Rains here below; if there were Earthquakes, Famine or Plague; they would immediately cry out, *Christianos ad Leones*, Cast the Christians to the Lions, as the cause of all the Calamities that arrived in the Word, and all the Evils that People suffered. And now the Christians being thus reputed *Prophane* in their *Worship*, *Enemies* to the Government, and the undoubted occasions of every misfortune throughout the Empire; 'tis easie to conceive, in what contempt they were; and how detestable amongst the *Heathens*; but because none can relate it so to the

(d) *Ap.c.3.* life, as (d) *Tertullian* has done; I'll set it down in his own words, as translated by (e) *Dr. Howel*, in

(e) *P.1.pag. 935.* his *History of the World*. Is it not strange (says he) that the hatred wherewith this name is pursued, in

judgment of such manner blinds the Minds of most Men, that when they witness the probity of a Christian, they mix in their Discourse as a reproach, that he hath embraced this Religion? One saith, Truly, he of whom you speak is an Honest Man; if he were not a Christian, and his life would be free from blame. Another, Do you know such a one, who had the reputation of a Wise and Discreet Man? He is lately turn'd Christian. (Again) These People by an extreme blindness of hatred, speak to the advantage of the name Christian, when they strive to render it odious. For, say they, How pleasant, and of what good humour, was that Woman? How sociable and jovial was that Man? 'Tis pity they should be Christians. So they impute the amendment of their lives, to the Profession of Christianity. Some of them also purchase the aversion they carry against the name Christian, which we bear, with the price of what is most precious to them; rather desiring to lose the sweetness of life, tranquility of mind, and all sorts of Commodities, than to see in their Houses, that which they hate. A man who heretofore had his Mind full of Jealousie, can no longer endure the company of his Wife, what assurance soever he has of her Chastity, after once he perceives her to be turn'd Christian; and parts from her now when her actions full of Modesty have extinguish'd all suspicions, wherewith he was heretofore mov'd. A Father, who of a long time

endur'd

endur'd the disobedience of his Heathenish Son, resolves to take from him the hope of succeeding him in his Inheritance, for turning Christian, when at the same time, executing his Commands without murmuring. A Master that used his Slave gently, when his Carriage gave him some cause of distrust, now puts him far from him, for being a Christian, when he hath most assurance of his Fidelity. 'Tis committing a Crime to correct the disorders of a Mans Life, by the motions of a Holy Conversion to the Christian Faith; and the good which is produc'd by so happy a Change, works not so powerfully in the minds of Men, as the hatred they have conceived against us. Indeed this hatred is strange, and when I consider, that the name of Christian only, makes it to be so, I would willingly know, how a name can be Criminal, and how a simple word can be Accus'd? Thus was Christianity wholly infamous amongst the Heathens, condemn'd and detested by all, and where Lies were in credit, Calumnies and Slanders confirm'd and back'd by Authority, there was no other Crime but Truth. And 'twas these Calumnies, these false Accusations invented to cry down the Christian Religion, oblig'd Tertullian to write his *Apology*, wherein he declar'd to the World, that Christianity was nothing like that, which the Heathens imagin'd it to be: That Idolatry, Superstition, Impiety, Cruelty, Treachery, Conspiracies, &c. was none of their Doctrine; but Condem'd and Detested by them; that these Crimes were only the malicious inventions of the Heathenish Priests, who finding themselves unable to withstand the force of Christianity, had no other way to preserve themselves in repute, and the People in their Error, than by forming an ugly, odious and most horrid *Visor*, a damnable Scheme of Religion; then holding this forth to the World, and crying out; *This is the Religion of the Christians, these are their Principles; Behold their Ignorance, their Stupidity, their Propbanness; Behold their Insolence, their Villanies, a People unsufferable in a Commonwealth, Enemies to their Country and their Prince:* and thus Representing it as Monstrous as they pleas'd, they brought an *odium* upon as many as own'd that name, and Condemn'd them for Follies and Crimes, that were no where, but

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in their own *Imagination*. And 'twas not only in *Tertullian's* time; that *Christianity* laid under *this scandal*; but also in after Ages. And therefore as for the vindication of the *Christian Profession*, he was forc'd to Apologize for his time, so did after him *St. Cyprian Arnobius*, and many other Ecclesiastical Writers; nay, and under *Christian Emperors*, the *Calumnies* of the *Heathens* yet being urg'd with much vigour and confidence, *Orosius* was oblig'd to write his History, and *St. Augustin* his *City of God*, in defence of the *Faith* and *Doctrine* of *Christ*. And now, when by the Propagation of *Christianity*, and the laborious Endeavours of her Professors, *Heathenism* was pretty well extint; yet was not the Mouth of *Malice* stopp'd: the same *Calumnies* which had been invented by the *Infidels*, being taken up by evil *Christians*. No one going out from the Communion of the *Church of Christ*, but what did, by reviving old *Scandals*, and the addition of fresh ones, endeavour to make her *infamous*, and blacken her with such Crimes, as could be thought most convenient for rendring her odious to all. It being look'd on, by as many as ever went out of her, the best means to justify their *Separation*, and to gain to themselves the credit of *Orthodox Christians*; to paint her out in all the *Antichristian Colours*, and represent her as *Hellish*, as wickedness could make her. 'Tis strange how much she suffered in this Point from the *Manichees*, and from the *Donatists*, and how much pains it cost *Saint Augustin*, to prove their *Accusations* to be meer *Calumnies*; principally intended to raise prejudices in the minds of the People against her; that so being convinc'd by these *Hellish Artifices*, of her teaching *unsound and profane Doctrine*, wicked Principles, and *humane Inventions* instead of *Faith*; might never think of going to her, to learn the *Truth*; nor even so much as suspect her to be the *Church of Christ*. This, *St. Augustin* complains, was the chief cause of his continuing in the Error of the *Manichees* so long; and that he impugn'd with so much violence this *Church*. And therefore, after he was come to the knowledge of the *Truth*, he discover'd this to the World for the undeceiving others, who were caught

in the same snare, making it a part of his Confessions, (*Confess. l. 6. c. 3. p. 1.*) When I came to discover, says he, that — I mingled Joy and Blasphemy; and was ashamed, that I had now for so many years been barking and railing, not against the Catholick Faith, but only against the Fictions of my Carnal Concoits. For so temerarious and impious was I, that, those things, which I ought first to have learned from them by enquiry, I first charg'd upon them by Accusations; readier to impose Falshoods; than to be inform'd of the Truth — And thus I so blindly accused thy Catholick Church; now sufficiently clear'd to me, that she taught not the Opinions, I so vehemently persecuted: And this he did, deluded and deceiv'd by the Manichees. And now since 'tis certain, that this has not been the Case of Saint *Augustin* alone, but of as many almost, as have given ear to the Deferters of this Church; nay, is at this day the Case of infinite numbers, who following that Great Father, when as yet in his Errors; do not enquire, how this thing is believ'd or understood by her; but insultingly oppose all, as if so understood, as they imagin; not making any difference betwixt that, which the Catholick Church teaches, and what they think she teaches; and so believing her to be guilty of as many Absurdities, Follies, Impieties, &c. as the Heathens did of old: 'Tis evident there's as much need now of Apologies, as ever there was in *Tertullian's* or Saint *Augustin's* time: Not Apologies to vindicate what is really her Faith and Doctrine; but rather to clear her from such Superstitions, Prophaneness, and Wicked Principles, as are maliciously or ignorantly charged upon her. And tho' the number of Calumnies, the insincerity of Adversaries, the obstinacy of a bias'd Education, render a Performance in this kind, a just Task for a *Tertullian's* or St. *Augustin's* Hand; yet because I find no such eminent Pen engag'd in this Design at present; and the shewing the true Religion in its own Colours, seems a Duty incumbent on every one, that's a Lover of Truth, I'll endeavour to pull off the Vizard from suffering Christianity, and apologize for the Catholick Faith; that Faith, I mean, maintained by those Primitive Fathers, with so much Vigour and Zeal; which being first planted in the Head City of the World

by St. Peter, hath been propagated throughout the Universe, and derived down to us by many Christian Nations, in Communion with that See; under the Protection of the Holy Ghost, and the Charge of a Chief Pastor, which beginning in that Great Apostle, has continued in a *Visible Succession* to these our days. This *Faith* it is, for which at present I design to make an Apology, which having been in all Ages violently oppos'd, does at this time most *wrongfully* suffer, under *Calumnies* and *false Reputations*. I'll endeavour therefore to separate these *Calumnies* and *Scandals*, from what is really the *Faith* and *Duty* of that Church; I'll take off the *Black* and *Dirt* which has been thrown on her; and setting her forth in her *genuine* Complexion, let the World see, how much *fairer* she is, than she's *paint'd*; and how much she's *unlike* that *Monster*, which is shewn for her. And because the *Members* of this Church are commonly known by the name of *Papists*; I think I cannot take a more *finestre*, open, and compendious way, in order to the completing of this Design, than by drawing forth a *double Character* of a *Papist*. The *one*, expressing a *Papist* in those very *Colours*, as he is *paint'd* in the *Imagination* of the *Vulgar*, *Foul*, *Black*, and *Antichristian*; with the chief *Articles* of his *imagined Belief*, and *reputed Principles* of his Profession. The *other*, representing a *Papist*, whose *Faith* and exercise of his Religion, is according to the *Direction* and *Command* of his Church. That so, these two being thus set together, their *difference* and *disproportion* may be clearly discerned, and a discovery made, how *unlike* *Calumny* is from *Truth*; and how different a *Papist* really is, from what he's *said to be*. The former Character is of a *Papist Misrepresented*; the *other*, of a *Papist Represented*. The former is a *Papist* so deform'd and monstrous, that it justly deserves the hatred of as many as own *Christianity*; 'tis a *Papist*, that has disturb'd this Nation now above an hundred years with *Fears* and *Jealousies*, threatening it continually with *Fire* and *Massacres*, and whose whole Design has been, to rob the *Sovereign* of His *Crown*, and the *Subject* of his *Liberty* and *Property*. 'Tis a *Papist*, that is so abominable,

minable, so malicious, so insufferable in any Civil Government, that, for my part, I detest him from my heart; I conceiv'd an hatred against him and all his, from my Education, when as yet a *Protestant*; and now, being a *Roman Catholick*, I am not in the least reconcil'd to him, nor his Principles, but hate him yet worse. I am so far from thinking the Law too severe against *such Popish Recusants*, that I could with a far greater severity were exacted against them, their Favourers, and all such as make men so foolishly Religious. And it to be a *Protestant*, nothing more be requisite, than to protest against *such Popery*, to hate and detest it, to think my self, and all *Roman Catholicks*, as good *Protestants*, as any whatsoever throughout His Majesty's Dominions. And I dare engage, that not only as many *Roman Catholicks*, as under the name of *Papists*, have severely smarted in this Nation, for being the Professors of *such kind of Popery*, but also, that all *Roman Catholick Nations* in the World shall subscribe to the Condemnation of all *such Popish Principles and Doctrines*, shall joyn with all good *Protestants* for the extinguishing it, with all that Profess or Practise it, and utter rooting it out from His Majesty's Three Kingdoms, and the whole Universe. The other *Papist* is one, that lives and believes what is prescribed in the *Council of Trent*, in *Catechisms* set forth by *Catholicks*, and other Spiritual Books, for the Direction and Instruction of all in their Communion; whose *Faith and Doctrine* I have here set down, with some Grounds and Reasons of it, and will so leave it to Apologize for it self. In drawing out the Character of the former, I have quoted no *Authors*; but have describ'd him exactly according to the Apprehension I had of a *Papist*, fram'd by me when I was a *Protestant*; with the addition only of some few Points, which have been violently charged against me, by some intimate Friends of late, to shew the unreasonableness of my Choice, after the quitting that Communion. The latter is wholly copied out from the *Papist*, that I am now; being the Sum of what I was taught, when reconcil'd to the Church of *Rome*, and which after sixteen

years Conversation with men of that Communion, in hearing their Sermons, in being present at their Catechising, in reading their Books, and discoursing with them, I have found to be their *Doctrine*. I have done both, I hope, with Sincerity and Truth, and without Passion. For as my Endeavours have been, that my *Religion* should lose nothing by *Lies*, so neither do I desire it should gain by them. And did I but know of any thing in the following Papers, that has any relation to that *unchristian Artifice*, I would strike it out immediately. And do here oblige my self, upon information, either from Friend or Adversary, to acknowledge the mistake, as it shall be made appear, and make a publick Recantation. But it is time we should see what these *Papists* are.

PAPIST

Mis-represented, and Represented.

R. Of Praying to Images.

A Papist Mis-represented. *Worships Stocks and Stones for Gods. He takes no notice of the Second Commandment, but setting up Pictures, and Images of Christ, the Virgin Mary, and other his Saints, he prays to them, and puts his Trust and Confidence in them, much like as the Heathens did in their wooden Gods, Jupiter, Mars, Venus, &c. And for this reason, he erects stately Monuments to them in his Churches, adorns them sumptuously, burns Candles, offers Incense, and frequently falls down prostrate before them, and with his Eyes fix'd on them, cries out, Help me Mary, assist me Anthony, remember me Ignatius.*

A Papist Represented, believes it damnable, to Worship Stocks or Stones for Gods, to pray to Pictures or Images of Christ, the Virgin Mary, or any other Saints; as also, to put any Trust or Confidence in them. He keeps them by him indeed, to preserve in his Mind the Memory of the things represented by them; as People are wont to preserve the Memory of their deceased Friends, by keeping their Picture. He is taught to use them, by casting his Eye upon the Pictures or Images, and thence to raise his Heart to the Prototypes, and thereto employ it in Meditation, Love, Thanksgiving,

Thanksgiving, Imitation, &c. as the Object requires: As many good Christians, placing a *Deaths-head* before them, from the sight of it, take occasion to reflect often upon their last end, in order to their better preparing for it; or by seeing *old Time* painted with his *Fore-lock*, *Hour-Glass*, and *Syth*, turn their Thoughts upon the swiftness of *Time*, and that whosoever neglects the *present*, is in danger of beginning then to lay hold, when there's no more to come. These *Pictures* or *Images* having this advantage, that they inform the Mind by *one glance*, of what in reading requires a *Chapter*, and sometimes a *Volume*. There being no other difference between them, than that *Reading* represents *leisurely* and by degrees; and a *Picture*, *all at once*. Hence he finds a convenience in saying his *Prayers* with some devout *Pictures* before him; he being no sooner distracted, but the sight of these recalls his wandering Thoughts to the right Object; and as certainly brings something good into his Mind, as an *immodest Picture* disturbs his Heart with naughtiness. And because he is sensible, that these holy *Pictures* and *Images* represent and bring to his mind *such* Objects, which in his Heart he loves, honours, and venerates; he cannot but upon that account love, honour, and respect the *Images* themselves. And whosoever loves their *Husband*, *Children*, or *Friend*, cannot but have some love and respect for their *Pictures*; and whosoever loves and honours his *King*, will have some honour and esteem for his *Image*. Not that he venerates any *Image* or *Picture* for any *Virtue* or *Demerit* believed to be in them, or for any thing that is to be *Petition'd* of them; but because the Honour that is exhibited to *them*, is refer'd to the *Prototypes* which they represent. So that it is not properly the *Images* he honours, but *Christ* and his *Saints* by the *Images*: as it is not properly the *Images* or *Pictures* of *Kings* or *Dukes* we generally respect or injure; but by their *Images* or *Pictures* we respect or injure *Kings* or *Dukes* themselves. All the Veneration therefore he expresses *before Images*, whether by kneeling, praying, lifting up the Eyes, burning Candles, incense, &c.

'tis not at all done for the *Image*, but is wholly refer'd to the things represented, which he intends to honour by these Actions. And how, by so doing, he breaks the *Second Commandment*; he cannot conceive; for he acknowledges only *one God*, and to him alone gives Sovereign Honour; and is so far from honouring *Images* as Gods, that for any ones satisfaction, he is ready to break or tear a *Crucifix*, or other *Image* whatsoever, into a thousand pieces and cast them into the Fire. And what respect he shews them, seems to him no more injurious to any of the *Commandments*, than 'tis for a Christian to love and honour our *Neighbour*, because he bears the *Image* of God in his Soul; to kiss and esteem the *Bible*, because it contains and represents to him *God's Word*; or to love a good *Preacher*, because he minds him of his *Duty*; all which respects do not at all derogate from *God Almighty's Honour*; but are rather Testimonies of our greater Love and Honour of him, since, for his sake, we love and esteem every thing, that has any respect or relation to him.

2. Of Worshipping Saints.

HE makes Gods of Dead men, such as are departed hence, and now are no more able to hear or see or understand his Necessities. And tho' God be so good, as to invite all to come unto him, and to apply themselves to their only and infinite Mediator, *Jesus Christ*: yet so stupid is he, that neglecting, and, as it were, passing by both God and his only Son, and all their Mercies, he betakes himself to his

HE believes, there's only One God, and that 'tis a most damnable Idolatry to make Gods of Men, either living or dead. His Church teaches him indeed, and he believes, that it is good and profitable to desire the Intercession of the Saints reigning with Christ in Heaven; but that they are either Gods, or his Redeemers, he is no where taught; but detests all such Doctrine. He confesses

Saints and there pouring forth his Prayers, he confides in them as his Mediators and Redeemers, and expects no Blessing, but what is to come to him by their Merits, and through their Hands: and thus, without scruple or remorse, robs God of his Honour. *confesses, that we are all redeem'd by the Blood of Christ alone, and that he is our only Mediator of Redemption: but as for Mediators of Intercession,* (that is, such as we may desire lawfully, to pray for us) he does not doubt, but 'tis acceptable to God, we should have many. *Moses was such a Mediator for the Israelites;*

Job for his three friends; Stephen for his Persecutors. The Romans were thus desir'd by St. Rom. Ep. ad Cor. Paul to be his Mediators; so were the Corinthians, so the Ephesians; so almost every sick Eph. man desires the Congregation to be his Mediator; that is, to be remember'd in their Prayers. And so he desires the Blessed in Heaven to be his Mediators; that is, that they would Pray to God for him. And in this, he does not at all neglect coming to God, or rob him of his honour; but directing all his Prayers up to him, and making him the ultimate Object of all his Petitions, he only desires sometimes the Just on Earth, sometimes those in Heaven, to joyn their Prayers to his, that so the number of Petitioners, being encreased, the Petition may find better acceptance in the sight of God. And this is not to make them Gods, but only Petitioners to God; 'tis not to make them his Redeemers, but only Intercessors to his Redeemer; he having no hope of obtaining any thing, but of God alone, by and through the Merits of Christ; for which he desires the Saints in Heaven, and good men on Earth, to offer up their Prayers with his; the Prayers of the Just avail much before God. But now, how the Saints in Heaven know the Prayers and Necessities of such, who address themselves to them, whether by the Ministry of Angels, or in the Vision of God, or by some particular Revelation, 'tis no part of his Faith, nor is it much his concern it should be determin'd.

For

For his part he does not doubt, but that God, who acquainted the *Prophets*, with the knowledge of things, that were yet to come many hundred years after; that inform'd *Elijah* of the King of *Syria's* Counsel, tho' privately resolv'd on in his Bed-chamber, and at a distance; (*2 Kings* 6. 12.) can never want means of letting the *Saints* know the desires of those who beg their *intercession* here on Earth: Especially since our Saviour tells us, that *Abraham* heard the Petitions of *Dives*, who was yet at a greater distance, even in *Hell*: and told him likewise the manner of his living, while as yet on Earth. Nay, since 'tis generally allow'd, that even the very *Devils* hear those desperate wretches, who call on them: why should he doubt, that *Saints* want this Priviledge, in some manner granted to sinful men, and to wretched spirits; who, tho' departed this life, are not so properly *dead*, as translated from a mortal life, to an immortal one; where enjoying God Almighty, they lose no Perfections which they enjoy'd, while on Earth; but possess all in a more *eminent* manner, having more *Charity*, more *Love*, and being more acceptable to God than ever; becoming like *Angels*; and as these offered up their Prayers for *Jerusalem* and the Cities of *Judah*, (*Zach.* 1. 12.) so undoubtedly they likewise fall down before the *Lamb*; having every one of them *Harp*s and *golden Vials* full of *Odours*, which are the *Prayers of the Saints*, *Apoc.* 5. 8.

30 Of Addressing more Supplications to the Virgin Mary than to Christ.

HE believes the Virgin Mary to be much more powerful in Heaven than Christ, and that she can Command him to do what she thinks good: And for this reason he honours her much more than

HE believes it damnable to think the Virgin Mary more powerful in Heaven than Christ: Or that she can in any thing Command him: He honours her indeed, as one that was

he does her Son; or God the Father; for one Prayer he says to God, saying ten to the Holy Virgin. chosen to be Mother of God, and Blessed amongst all Women: And believes her to be most acceptable to God, in her Intercession for us: But

owning her still as a Creature, and that all she has of Excellency or Bliss, is the Gift of God, proceeding from his meer Goodness. Neither does he at any time say even so much as one Prayer to her, but what is directed *more principally* to God; being offered up as a Thankful Memorial of Christ's Incarnation, and an acknowledgment of the Blessedness of Jesus the Fruit of her Womb. And this without imagining that there's any more dishonouring of God in his reciting the Angelical Salutation, than in the first pronouncing it by the Angel Gabriel and Elizabeth: Or that his frequent Repetition of it is any more an idle Superstition, than it was in David to repeat the same Words over twenty times in the 136th Psalm.

4. Of Paying Divine Worship to Relicks.

HE believes a kind of Divinity to remain in the Relicks of his reputed Saints, and therefore adores their rotten Bones, their corrupted Flesh, their old Rags, with Divine Honour; kneeling down to them, kissing them, and going in Pilgrimage to their Shrines and Sepulchres. And he is so far possess'd with a conceited Deity lying hid in those senseless Remains, that he foolishly believes, they work greater Miracles, and raise more to Life, than ever Christ himself did.

HE believes it damnable to think there's any Divinity in the Relicks of Saints, or to adore them with Divine Honour, or to pray to their rotten Bones, old Rags, or Shrines, or that they can work any strange Cures or Miracles, by any hidden Power of their own. But he believes it good and lawful to keep them with a Veneration, and give them a Religious honour and respect. And this he thinks due to them, inasmuch as knowing himself

himself oblig'd to respect and honour God Almighty from his Heart; he looks upon himself also oblig'd to respect and honour every thing that has any particular *Relation* to him: But this with an *inferiour* Honour; as the *Jews* did to the Ark, to the Tables of the Law, to *Moses's* Rod, to the Temple, to the Priests: So we generally allow to the *Bible*, because it contains *Gods Word*; to the *Church*, because it is *Gods House*; to Holy Men and Priests, because they are *Gods Servants*. And so he does to *Relicks*, because they appertain to *Gods Favowrites*; and, being insensible things, are yet very sensible *Pledges* and lively *Memorials* of *Christ's Servants*, dead indeed to us, but alive with him in *Glory*. And more especially, because God himself has been pleas'd to honour them, by making them *Instruments* of many evident *Miracles*, he has visibly work'd by them; as is manifest upon undeniable *Record*. And this, he believes, as easie for God Almighty now, and as much redounding to the Honour of his Holy Name; as it was in the *Old Law* to work such miraculous Effects by *Moses's Rod*, by *Gideon's Trumpets*, by *Elias's Mantle*, after he was taken up into Heaven, (*2 Kings* 2. 14.) *Elisear's bones*, (*2 Kings* 13. 21.) and infinite other such like *insensible Things*: and also in the *New Law*, by the *Hem* of his own Garment, (*Mat.* 9. 21.) by the *Shadow* of *St. Peter*, (*Acts* 5. 15.) by the *Napkins* and *Handkerchiefs*, that had but touch'd the Body of *St. Paul*, casting out Devils, and curing Diseases, (*Acts* 19. 12.) and such like. And thus by having a Veneration and Respect for these, he honours God: And does not doubt, but that they that contemn and profane these, do the like to God; as much as they did, who profan'd the *Bread of Proposition*, the *Temple*, and *Vessels* that belong'd to it.

5. Of the Eucharist.

HE believes it lawful to
commit Idolatry, and

HE believes it unlawful to
commit Idolatry; and

makes it his daily practise, to Worship and Adore a Breadden God ; giving Divine Honour to these poor, empty Elements of Bread and Wine. Of these he asketh pardon for his Sins ; of these he desires Grace and Salvation ; these he acknowledges to have been his Redeemer and Saviour, and hopes for no good, but what is to come to him by means of these Household Gods. And then for his Apology he alledges such gross Contradictions, so contrary to Sense and Reason, that whosoever will be a Papist, must be no man : Fondly believing, that what he adores, is no Bread or Wine, but Christ really present under those Appearances ; and thus makes as many Christs, as many Redeemers, as there are Churches, Altars, or Priests. When according to God's infallible Word, there is but one Christ, and he not on Earth, but at the right hand of his Father in Heaven.

confesses Whole Christ to be present. And him he adores and acknowledges his Redeemer, and not any Bread or Wine. And for the believing of this Mystery, he does not at all think it meet for any Christian to appeal from Christ's Words, to his own Senses or Reason, for the examining the truth of what he has said ; but rather to submit his Senses and Reason to Christ's Words in the obsequiousness of Faith. And that being a Son of Abrah-
ham,

most damnable to worship or adore any Breadden God, or to give Divine Honour to any Elements of Bread and Wine. He worships only one God, who made Heaven and Earth, and his only Son Jesus Christ our Redeemer ; who, being in all things equal to his Father, in Truth and Omnipotency, he believes, made his Words good, pronounc'd at his last Supper ; really giving his Body and Blood to his Apostles : the Substance of Bread and Wine, being by his powerful Words changed into his own Body and Blood ; the Species only or Accidents of the Bread and Wine remaining as before. The same he believes of the most holy Sacrament of the Eucharist, consecrated now by Priests ; That it really contains the Body of Christ, which was deliver'd for us ; and his Blood, which was shed for the Remission of Sins. Which being there united with the Divinity, he

ham, 'tis more becoming him to believe as *Abraham* did, promptly, with a Faith *superiour* to all *Sense*, or *Reason*, and whether *these* could never lead him. With *this Faith* it is, he believes every *Mystery* of his Religion, the *Trinity*, *Incarnation*, &c. With *this Faith* he believes Christ to be God, though to Senses he seem'd nothing but a *Man*. With *this* he believes, that what descended upon our *Saviour* at his Baptism in *Jordan*, was really the *Holy Ghost*, though Senses or Reason could discover it to be nothing but a *Dove*. With *this* he believes, that the *Man* that *Joshua* saw standing over against him, with his Sword drawn, (*Josh. 5. 13.*) and the three Men that *Abraham* entertain'd in the Plains of *Mambre*, (*Gen. 18.*) were really and substantially *no Men*; and that notwithstanding all the information and evidence of *Sense*, from their Colour, Features, Proportion, Talking, Eating, and many others, of their being *Men*; yet, without any discredit to his Senses, he really believes they were no such thing, because *God's Word* has assured him of the contrary. And with *this Faith* he believes Christ's *Body and Blood* to be really present in the Blessed Sacrament; though, to all appearance, there's nothing more than Bread and Wine. Thus, not at all hearkning to his Senses in a matter where *God* speaks, he unfeignedly confesses, That he that made the World of Nothing by his sole Word; that cured Diseases by his Word; that raised the Dead by his Word; that expell'd Devils; that commanded the Winds and Seas; that multiplied Bread; that changed Water into Wine by his Word, and Sinners into Just Men, cannot want Power to change Bread and Wine into his own Body and Blood by his sole Word. And this without danger of multiplying his Body, of making as many Christs as Altars, or leaving the right-hand of his Father. But only by giving to his Body a *supernatural* manner of *Existence*; by which, being left without *extension* of Parts, and rendred *independent* of Place, it may be one and the same in many places at once, and whole in every part of the Symbols, and not obnoxious to any corporal contingencies. And this kind of Existence is no more than what, in a manner

ness, he bestows upon ever *Glorified Body*: Than what his own Body had, when born without the least violation of his Mothers Virginal Integrity: when he rose from the Dead out of the Sepulchre, without removing the Stone: When he entred among his Disciples, the Doors being shut. And though he cannot understand how this is done, yet he undoubtedly believes that God is able to do more than he is able to understand.

6. Of Merits and Good Works.

HE believes *Christ's Death and Passion* to be inefficual, and insignificant, and that he has no dependence upon the Merits of his Sufferings, or the Mercy of God, for the obtaining Salvation; but that he is to be saved by his own Merits, and Good Works. And for this reason, he is very zealously busie in Fasting, in Whipping himself, in Watching, in going in Procession, in wearing Hair-shirts, and using a thousand such like Mortifications; and having done this, he thinks himself not at all beholden to God for his Salvation, and that to give him Heaven, will be no Favour: It being now his due, upon the account of his own Meritorious Achievements, without any God-a-mercy to Christ his Passion, or his Maker's Goodness.

HE believes it damnable to say, That Christ's Death and Passion is inefficual and insignificant: And, that 'tis the Doctrine of Devils to believe, that he has no dependence for his Salvation up the the Merits of Christ's Sufferings, or the Mercy of God; but only upon his own Merits and Good Works. 'Tis his Faith to believe, that of our selves we are not sufficient so much as to think a good thought, that the Grace by which we are justified, is given us purely *gratis* upon the account of Christ's Merits; moreover, that no Man, how just soever, can merit any thing either in this Life or in that to come, independent on the Merits and Passion of Jesus Christ. Nevertheless, that through the Merits of Christ, the Good Works of a Just Man

Man proceeding from Grace, are so acceptable to God, that through his Goodness and Promise, they are truly Meritorious of Eternal Life. And this he has learned from the Apostle, (2 Tim. 4. 8.) where he is taught, that there is a Crown of Justice, which our Lord, a just Judge, will render at the last day, not only to St. Paul, but also to all those that shall have fought a good fight, and consummated their course, kept the Faith, and loved his coming. Knowing therefore, that at the day of Judgment he is to receive according to his Works: He endeavours by good Works to make his Vocation and Election sure. And in following this Counsel, he thinks he no more offends against the fulness of the Merits of Christ's, or God's Mercy, than the Apostle does in giving it.

Of Confession.

HE believes it part of his Religion to make Gods of Men; foolishly thinking that these have Power to forgive Sins. And therefore as often as he finds his Conscience oppress'd with the guilt of his Offences; he calls for one of his Priests, who are commonly more wicked than himself, and falling down at his Feet, becometh to him the whole state of his Soul; and having run over a Catalogue of his Sins, he asks of him pardon and forgiveness. And what is most absurd of all, he is so silly stupid, as to believe, That if his Ghostly Father, after he has heard all his Villanies in his ear,

HE believes it damnable in any Religion to make Gods of Men. However, he firmly holds; That when Christ, speaking to his Apostles, said, (Joh. 20. 21.) Receive ye the Holy Ghost, whose Sins you shall forgive, they are forgiven; and whose Sins you shall retain, they are retained: He gave to them, and their Successors, the Bishops and Priests of the Catholick Church, Authority to absolve any truly penitent Sinner from his Sins. And God having thus given them the Ministry of Reconciliation, and made them Christ's Legates, (2 Cor. 5. 18,

does but pronounce three or four 19, 20.) *Christ's Ministers, and*
Latin words, making the Sign the Dispensers of the Mysteries
of the Croſs with two Fingers of Chriſt, and given them Pow-
er to looſe on Earth whatſoever
and a Thumb over his Head, his
Sins are forthwith forgiven
him, although he had never any
thoughts of amendment, or in-
tention to forſake his wickedneſs.

He believes, that whoſoever comes to them making a ſincere and humble *Confession* of his Sins, with a firm purpoſe of amendment, and a hearty reſolution of turning from his evil ways, may from them receive *Absolution*, by the Authority given them from Heaven, and not doubt but God ratifies above, the Sentence pronounced in that Tribunal, *loofing in Heaven whatſoever is thus looſed by them on Earth.* And that whoſoever comes without the due Preparation, without a Repentance from the bottom of his heart, and real intention of forſaking his Sins, receives no benefit by the *Absolution*; but addeth ſin to ſin, by a high contempt of God's Mercy, and abuſe of his Sacraments.

8. Of Indulgences.

HE believes, that his Holy Father the Pope can give him leave to commit what Sins he pleaſes. Eſpecially if he can make him a Preſent of a round ſum of Money, he never need doubt of obtaining an Indulgence or Pardon for himſelf and his Heirs for ever, for all ſorts of Crimes or Wickedneſs, he, or any of his Poſterity, may have convenience of falling into. And having this Commiſſion in his Pocket, un-

HE believes it damnable to hold, That the Pope, or any other Power in Heaven or Earth, can give him leave to commit any Sins whatſoever: Or, that for any ſum of Money he can obtain any Indulgence or Pardon for Sins that are to be committed by him, or his Heirs, hereafter. He firmly believes, That no Sins can be forgiven, but by a true and hearty Repentance: But that ſtill

der Popes Broad-Seal, he may be confident that Christ will confirm and stand to all that his Vicar upon Earth has granted, and not call him to any account for any thing he has done, although he should chance to die without the least remorse of Conscience or Repentance for his Sins.

still there is a Power in the Church of granting Indulgences, which concern not at all the remission of Sins either Mortal or Venial; but only of some temporal Punishments remaining due after the Guilt is remitted. So that they are nothing else, but a Mitigation or Relaxation, upon just Causes, of Canonical Penances, which

are, or may be enjoyn'd by the Pastors of the Church, on penitent Sinners, according to their several degrees of demerit. And this he is taught to be grounded, on the judiciary Power, left by Christ in his Church; of binding or loosing: whereby Authority was given to erect a Court of Conscience, to assign Penalties or release them, as Circumstances should require. And this Authority he knows Saint Paul plainly own'd; (2 Cor. 2. 6.) where he decreed a Penance; *Sufficient* (says he) *to such Man, is this Punishment*: And, (2 Cor. 2. 10.) where he released one; *For your sake* (speaking of the Penance enjoyn'd the Incestuous Corinthian) *I forgave it, in the Person of Christ*. And what Money is given at any time on this account, concerns not at all the Pope's Coffers, but is by every one given as they please, either to the Poor, to the Sick, to Prisoners, &c. wheresoever they judge it most Charity. And through he acknowledges many abuses have been committed in Granting and Gaining Indulgences, though the default of some particular Persons; yet he cannot imagine how these can be in Justice charg'd upon the Church, to the prejudice of her Faith and Doctrine; especially since he has been so careful in the retrenching of them: As may be seen by what was done in the Council of Trent, *Dec. de Indulg. cum potestas*.

9. Of Satisfaction.

HE believes very injuriously of *Christ's Passion*, being persuaded, that his sufferings and Death were not sufficiently satisfactory for our Sins; but that it is necessary for every one to make Satisfaction for themselves. And for this end, after he has been at Confession, the Priest injoins him a Penance; by the performance of which, he is to satisfy for his offences; and thus confidently relying upon his own Penitential Works, he utterly evacuates *Christ's Passion*; and though he professes himself a Christian, and that *Christ is his Saviour*; yet by his little trusting to him, he seems to think him to be no better, than what his Crucifix informs him, that is, a meer Wooden one.

HE believes it damnable, to think any thing injuriously of *Christ's Passion*. Nevertheless he believes, that though *Condign Satisfaction* for the Guilt of Sin, and the Pain Eternal due to it, be proper only to *Christ* our Saviour; yet that Penitent sinners being Redeemed by *Christ*, and made his Members, may in some measure satisfy by Prayer, Fasting, Alms, &c. for the Temporal Pain, which by order of God's Justice, sometimes remains due, after the Guilt and the Eternal Pain are remitted. So that trusting in *Christ* as his Redeemer, he yet does not think that by *Christ's* sufferings, every Christian is discharged of his particular Sufferings; but that every

one is to suffer something for himself, as *St. Paul* did, who by Tribulations, and in suffering in his own flesh, did accomplish those things that wanted of the Passions of *Christ*; and this not only for himself, but for the whole Church (*Coloss. 1. 24.*) and this he finds every where in Scripture, viz. People admonish'd of the greatness of their Sins, doing Penance in Fasting, Sackcloth and Ashes, and by voluntary austerities, endeavouring to satisfy the Divine Justice. And these Personal Satisfactions God has sufficiently also minded him of, in the Punishment of *Moses, Aaron, David* and infinite others; and even in the Afflictions sent by God

God upon our own Age, in *Plagues, Wars, Fires, Persecutions, Rebellions*; and such like: Which, few are so Atheistical, but they confess, to be sent from Heaven for the *just chastisements* of our Sins; and which we are to undergo, notwithstanding the *Infinite Satisfaction* made by *Christ*, and without any undervaluing of it. Now being thus convinc'd of some *Temporal Punishments* being due to his Sins, he accepts of all *Tribulations*, whether in *Body, Name or Estate*, from whence soever they come, and with others of his own chusing, offers them up to God, for the discharging this debt, still confessing, that his Offences deserve yet more. But these penitential Works he is taught to be no otherwise *satisfactory*, than as joyned and apply'd to that *Satisfaction*, which Jesus made upon the *Cross*; in vertue of which alone, all our good Works find a grateful acceptance in God's sight.

10. Of Reading the Holy Scripture.

HE believes it part of his Duty to think meanly of the Word of God, to speak irreverently of the Scripture; to do what he is able, to lessen the repute of it, and bring it into disgrace. And for this end he says it is obscure, full of ambiguous Expressions; plain Contradictions, not fit to be read by the Vulgar, nor to be Translated into vulgar Languages: And without respect to Christ or his Apostles prophane Preaches, that no ten Books in the World has done so much mischief to Christianity as this one: And under a vain

HE believes it damnable in any one to think, speak or do any thing irreverently towards the Scripture; or by any means whatsoever to bring it into disrepute or disgrace. He holds it in the highest Veneration of all Men living, he professes it to be the Dew of Heaven, Oracles of God, Fountain of Eternal Life; that to prophane it, is to incur the guilt of Damnation: and that we are rather bound to lose our lives, than concur any way to its prophanation. 'Tis true, he

pretence of preventing farther Inconveniencies, endeavours to deprive all of this Spiritual Comfort, of this Divine Food, of this Heavenly Light, that so being kept in darkness, they may be also preserv'd in ignorance, and damned eternally.

does not think it fit, to be read generally by all, without Licence, or in the *Vulgar Tongues*: Not for any disrespect to it; But, 1. Because he understands, that *private Interpretation* is not proper for the *Scripture*, (2 *Pet.* 1. 20.)

2. Because that in the *Epistles* of Saint Paul are certain things hard to be understood, which the unlearned and unstable deprave, as also the rest of the *Scriptures*, to their ow Perdition (2 *Pet.* 3. 16.) 3. Because God hath given only some to be *Apostles*, some *Prophets*, other some *Evangelists*, and other some *Pastors* and *Doctors*, (*Ephes.* 4. 11.) For these Reasons, he is taught that 'tis not convenient for the *Scripture* to be read indifferently by all Men, but only by such as have express Licence, and good Testimony from their *Curates*: that they are humble, discreet and devout Persons; and such as are willing to observe directions in the perusing this *Sacred Volume*; that is, take notice of all Godly Histories, and imitable examples of Humility, Chastity, Obedience, Mercy to the Poor, &c. and all such places as are apt to provoke and stir up the hatred of Sin, fear of God's Judgments, love of Vertue, &c. and in all *Hard*, *Obscure* and *Disputable* Points, to refer all to the Arbitrement of the *Church*, to the judgment of those, whom God hath appointed *Pastors* and *Doctors*: Never presuming to contend, controul, teach, or talk of their own Sense and Phantasie in deep Questions of Divinity, and high Mysteries of Faith; but expecting the Sense of these from the Lips of the Priest who shall keep knowledge, and from whose Mouth they shall require the Law, (*Mal.* 2. 7.) And this Caution is used, lest that the *Scripture* coming into the Hands of a presuming sort of proud, curious and contentious People, be abused and perverted; who make it their Business to enquire into Dogmatical, Mystical, High and Hidden Secrets of God's Counsels; into *Predestination*, *Reprobation*, *Election*, *Prescience* and other such

such *incomprehensible Mysteries*; and upon the presumption of I know not what *Spirit*, immediately become *Teachers, Controllers, and Judges of Doctors, Church, Scriptures* and all; and acknowledging no Authority left by Christ, to which they are to submit; under pretence of *Scripture and Gods Word*, make way for all sort of *Prophaneness, Irreligion, and Atheism*. So that 'tis not for the preserving *Ignorance*, he allows a restraint upon the reading the *Scriptures*, but for the preventing a *blind, ignorant Presumption*. And that it may be done to *edification*, and not to *destruction*, and without casting the *holy* to dogs, or pearls to swine.

11. Of Apocryphal Books.

HE believes it lawful to make what Additions to Scripture his Party thinks good; and therefore takes no notice of the ancient Canon approved by the Apostles and Primitive Christians; but allows equal Authority to the Books of *Toby, Judith, Ecclesiasticus, Wisdom and the Macchabees*, as to the other part of the Scripture; although these were always rejected by the Jews, never extant in the Hebrew Copy, and expressly condemned by St. Jerome, as not Canonical, and never admitted by the Church, but only of late Years in some of their Synods, which made these Innovations contrary to the Sense of their Ancestors.

HE believes it damnable to add any thing to the Scripture. And yet allows the Books of *Toby, Judith, Ecclesiasticus, Wisdom, Macchabees*, to be Canonical: because the Church of Christ has declar'd them such; not only in these latter Ages; but even in the Primitive Times. Saint Greg. Nazianz. acknowledg'd them Canonical, (*Orat. de SS. Mac.*) who lived in the Year 354. Also St. Ambrose, (*lib. de Jacob. & vit. beat.*) An. 370. Innocentius I. (*Ep. ad Exup.*) They were also received by the Third Council of Carthage, Anno 419. which approv'd all these Books as Canonical, Can.

Can. 47. and was subscrib'd by St. *Augustine*, and confirm'd in the Sixth General Synod, (*August. lib. 2. Doct. Christ. c. 8.*) So that to him 'tis of little concern, whether they were ever in the *Hebrew Copy*; the *Canon* of the Church of Christ being of much more Authority with him, than the *Canon* of the Jews; He having no other assurance that the Books of *Moses*, and the four Gospels, are the true Word of God, but by the Authority and *Consent* of the Church. And this he has learn'd from that great Doctor St. *Augustine*, who declares his mind plainly in this case, saying, *That he would not believe the Gospel, except the Authority of the Catholick Church moved him thereunto*, (*cont. Ep. Fundam. c. 4.*) Now he is well satisfied, that many doubted whether these Books were *Canonical* or no; and, amongst others, S. *Jerome*; because the Church had not then declar'd them so. But since the Churches Declaration, no Catholick ever doubted; no more than of other Books, viz. of the *Epistle to the Hebrews*, the *Epistle of S. James*, the second of S. *Peter*, the second and third of S. *John*, S. *Jude's Epistle*, and the *Apocalypse*: All which were for many years after the Apostles time, doubted of; but afterwards declared and received as *Canonical*. This he finds St. *Jerome* expresly confessing of himself, viz. *That for some time the Book of Judith seemed to him Apocryphal*; to wit, till the Council of *Nice* declar'd it otherwise; (*Præf. in Judith.*) The like he affirms of St. *James's Epistle*; that it was doubted of by many, for several years; but paulatim tempore procedente meruit auctoritatem: By little and little in process of time it gain'd Authority, (*de viris illis verb. Jacobus.*) For this reason, he matters not, what Books have been reputed *Apocryphal* by some, and for some years: But only what Books are Received and Declar'd by the Church *Canonical*, in what year, and at what time soever. For believing that the same Spirit of Truth assists her in all Ages, he looks upon himself equally oblig'd to receive her Definitions of the Year 419. as of any of the precedent Years: It not being possible for Christ to fail of his Promise, or the Holy Ghost to err or misguide the Church in that Year, more than in any other.

12. Of the Vulgar Edition of the Bible.

HE makes no Conscience of abusing the Scripture and perverting it, for the maintenance of his Errors and Superstitions. And therefore, though he dares not altogether lay it by; lest he should, by so doing, lose all claim to Christianity; Yet he utterly disapproves it, as it is in its genuine Truth and Purity, and as allowed in the Church of England; and crying this down, he believes it unlawful to be read by any of his Communion. And then puts into their Hands another Volume, which in its Frontispiece bears the Title indeed of the Word of God, with the names of the Books and Chapters; but in the context of it, is so every where full of Corruptions, Falsifications, and intolerable Abuses, that it almost every where belies its Title, and is unfit for any one, who professes himself a Christian.

HE believes it a damnable sin, to abuse the Scripture, or any ways to pervert it, for the maintenance of Errors or Superstitions; and thinks himself oblig'd, rather to lay down his life, than concur to, or approve of, any such Falsifications or Corruptions, prejudicial to Faith or Good Manners. For this reason, being conscious, that in all Ages there has been several Copies of this sacred Volume, quite different from the Originals in many places, either through the mistake of the Transcribers, or malice of others, endeavouring by this means to gain credit to their new Doctrines: He is commanded not to receive all Books indifferently for the Word of God, that wear that Title; but only such as are approv'd by the Church, and recommended to her as Legitimate. And such is that, he daily uses, commonly known by the name of the Vulgar Translation; which has been the principal of all other Latin Copies in all Ages, since the primitive times; much commended by S. Augustine; and never altered in any thing, but once heretofore by the holy Studies of S. Hier. And twice or thrice since, being review'd by Authority, and purg'd of such mistakes,

stakes, as in length of time, had crept in by Transcribers or Printers faults. And that *this Translation* is most pure and incorrupt, as to any thing concerning matter of Belief, or differences in Religion, is not only the Doctrine of his Church; but also the Sentiment of many Learned Men of the Reformation, who approve *this Version*, and prefer it before any other Latin one whatsoever. Beza in his Preface to the New Testament, Anno 1559. blames Erasmus for rejecting it. Paulus Fagius cries out against all that disallow it, (Cap. 4. Vers. Lat. Paraphr. Chald.) Ludovicus de Dieu, with admiration confesses it to be most Faithful, (in Not. ad Evang. Praef.) Casaubon prefers it before the Greek Text now in use; and acknowledges that it agrees with the ancient Manuscripts, (in Not. ad Evang. & Act.) Grotius professes to the World, that he highly esteems it, for that it contains no erroneous Opinions, and is very Learned; (*nulla dogmata insulubria continent, & multum habes in se eruditionis*, Praef. Annot. in vet. Test.) And for this reason, he refers his Annotations generally to *this Translation*, as he declares himself. So that, seeing this Version is deliver'd to him with the approbation of his whole Church, and is commended by most Learned Adversaries; he thinks he has great reason to receive it, and that he may peruse it, without any danger that can come to him, from any Corruptions or Falsifications. And because he has not the like assurance of the English Translation, allow'd by Protestants, or any other made since the Reformation, by any of that Perswasion; but sees, that there has been almost as different Translations made and Publish'd by these, as there has been Men of different Humours, different Spirits, and different Interests; whereof none have ever approv'd the Versions of any of the rest; but cry'd out against, and Condemn'd them, of many Alterations, Additions, Detractions, and Forgeries, Bucer and the Osiandrians exclaiming against Luther; Luther against Munster; Beza against Castaleo; Castaleo against Beza; Calvin against Servetus; Illyricus against Calvin and Beza. Our English Ministers against Tindal and his Fellows: And this, not upon the account of some over-

oversights, or light mistakes, or the following of different Copies; but accusing one another of being *Aburd* and *Senseless*, in their *Translations*; of *obscuring* and *perverting* the meaning of the *Holy Ghost*, of *Omissions* and *Additions*, of *perverting* the Text in eight hundred forty and eight places; of *corrupt* and *false Translations*; all which in expresse Terms, has been charg'd by great Abettors of the *Reformation* against a Bible yet us'd in *England*, and ordered to be read in all Churches by *Queen Elizabeth*, and to be seen in the Abridgment of a Book deliver'd by certain *Ministers* to *King James*, pag. 11, 12. in Mr. *Burge's Apology*, Sect. 6. Mr. *Broughton's Advertisment* to the Bishops. And in Doctor *Reynold's* refusing before the King at *Hampton-Court*, to subscribe to the *Communion-Book*, because it warranted a *corrupt* and *false Translation* of the Bible. For these, and such other reasons, he is commanded not to read any of these *Translations*; but only that, which is recommended to him by the *Church*.

13. Of the Scripture as a Rule of Faith.

HE believes it lawful; nay, that it is his obligation to undervalue the Scripture, and take from it that Authority, which Christ gave it. For where-as Christ left this to the World, as the Rule of Faith, and as a Sacred Oracle, from whence all his Followers might be instructed in the Precepts of a good Life, learn all the Mysteries of their Faith, and be resolved in all dif-

HE believes it damnable to undervalue the Scripture, or take from it the Authority given it by Christ. He gives it all respect due to the Word of God; he owns it to be of greatest Authority upon Earth, and that it is capable of leading a Man to all Truth, whensoever it is rightly understood. But to any one that misunderstands

ficult and doubtful Points of Religion: He is taught flatly to deny all this, and to believe that the Scripture is not capable of deciding any one point of Controversie, or reconciling the different Sentiments of Men in Religion: And thus demean himself towards the Word of God, in a manner most unbecoming a Christian.

And since, by the Experience of so many thousand Hereses since our Saviour's time, all pretending to be grounded on Scripture, he finds that almost every Text of the Bible, and even those that concern the most Essential and Fundamental Points of the Christian Religion, may be interpreted several ways, and made to signifie things contrary to one another; and that while thus contrary meanings are by several Persons drawn from the same Words; the Scripture is altogether silent, without discovering which of all those Senses is that intended by the Holy Ghost, and leading to Truth, and which are Erroneous and Antichristian: He is taught to believe, that the Scripture alone can be no Rule of Faith to any Private or Particular Person; not that there is any thing wanting on the Scripture-side; but because no Private Person can be certain, whether amongst all the several meanings every Text is obnoxious to, that which he understands it in, is the Right, or no. And without this certainty of Truth, and security from Error, he knows there's nothing capable of being a Rule.

stands it, and takes it in any other sense, than what was intended by the Holy Ghost; he believes it to such an one, to be no Scripture, no Word of God; that to such an one, it is no Rule of Faith, nor Judge of Controversies. And that what he thinks to be the Doctrine of Christ, and Command of Heaven, is nothing but his own Imagination and the Sug-

14. Of the Interpretation of Scripture.

HE believes that his Church which he calls Catholic, is above the Scripture; and prophanely allows to her an uncontrollable Authority of being Judge of the Word of God. And being fondly abused into a distrust of the Scriptures, and that he can be certain of nothing, even of the Fundamentals of Christianity, from what is delivered in them, though they speak never so plainly; he is taught to rely wholly upon this Church, and not to believe one word the Scripture says, unless his Church says it too.

HE believes, that the Church is not above the Scripture; but only allows that Order between them, as is between the Judge and the Law. And is no other, than what generally every Private Member of the Reformation challenges to himself, as often as he pretends to decide any Doubt of his own, or his Neighbour in Religion, by interpreting the Scripture. Neither is he taught at all to distrust the Scripture, or not to rely on it; but only to distrust his own private Interpretation of

it, and not to rely upon his own Judgment, in the Resolution of any Doubts concerning Faith or Religion, though he can produce several Texts in favour of his Opinion. But in all such Cases he is commanded to recur to the Church; and having learnt from her, the sense of all such Texts; how they have been understood by the whole Community of Christians, in all Ages since the Apostles; and what has been their Receiv'd Doctrine, in such doubtful and difficult Points; he is oblig'd to submit to this, and never presume, on his own Private Sentiments, however seemingly grounded on Reason and Scripture, to Believe or Preach any New Doctrine opposite to the Belief of the Church; but as he receives from her the Book, so also to receive from her the sense of the Book: With a Holy Confidence, that she that did not cheat him in delivering a False Book for the True one, will not

cheat him in delivering a *False and Erroneous sense* for the *True one*; her *Authority*, which is *sufficient* in the one, being *not less* in the other: And his own *Private Judgment*, which was *insufficient* in the one, that is, in finding out the *True Scripture*, and discerning it from all other Books; being as incapable and insufficient in the other, that is, in certainly discovering the meaning of the *Holy Ghost*, and avoiding all other *Heterodox* and *Mistaken Interpretations*.

15. Of Tradition.

HE believes the *Scripture* to be imperfect: And for the supplying of what he thinks Defective in it, he admits *Humane Ordinations*, and *Traditions of Men*; allowing equal *Authority* to these, as to the *Scriptures* themselves; thinking himself as much oblig'd to submit to these, and believe them with *Divine Faith*, as he does, whatsoever is written in the *Bible*, and confessedly spoken by the *Author of all Truth*, God himself. Neither will he admit of any one to be a *Member of his Communion*, altho' he undoubtedly believes every *Word* that's written in the *Scripture*; unless he also assents to these *Traditions*, and gives as great credit to them as to the *Word of God*, although in that, there is

HE believes, the *Scripture* not to be imperfect, nor to want *Human Ordinations*, or *Traditions of Men*, for the supplying any Defects in it: Neither does he allow the same *Authority* to these, as to the *Word of God*; or give them equal credit; or exact it of others, that desire to be admitted into the *Communion of his Church*. He believes no *Divine Faith* ought to be given to any thing, but what is of *Divine Revelation*; and that nothing is to have place in his *Creed*, but what was taught by *Christ* and his *Apostles*; and has been believ'd and taught in all Ages by the *Church of God*, the *Congregation of all True Believers*, and has been so deliver'd down to him through all

not the least *foolscap* of them to all Ages. But now, whether
 be found in this *Book* and this *Tradition* that which has been so deliver-
 ed down to him, as the Do-
 ctine of *Christ* and his Apostles, has been by *Word of Mouth*,
 or *Writing*; is altogether indifferent to him; he being ready
 to follow, in this point, as in all others, the command of *S. Paul*,
 that is, To stand fast, and hold the Traditions he has learn'd, whe-
 ther by *Word*, or by *Epistle*, (2 *Thess.* 2. 15.) And to look upon
 any one as *Anathema*, that shall preach otherwise than he has (thus)
 received, (*Gal.* 1. 9.) So that, as he undoubted holds the *Scripture*
 to be the *Word of God*, penn'd by *Prophets* and *Apostles*,
 and inspired by the *Holy Ghost*, because in all Ages, from *Moses*
 to *Christ*, and from *Christ* to this time, it has been so Taught,
 Preach'd, Believ'd and Deliver'd successively by the Faithful;
 and never scruples the least of the truth of it; nor sticks to
 assent to it, with a stedfast and *Divine Faith*: although they
 are not, nor have not at any time been able, to prove what they
 have thus taught, and deliver'd, with one *Text of Scripture*. In
 the like manner, is he ready to receive and believe, all that this
 same Congregation has, together with the *Bible*, in all Ages suc-
 cessively, without interruption, Taught, Preach'd, Believ'd and
 Deliver'd as the *Doctrine of Christ* and his Apostles; and assent
 to it with *Divine Faith*; just as he does to the *Bible*; and es-
 teems any one *Anathema*, that shall Preach otherwise than he
 has thus receiv'd. And although some may seriously endeavour
 to convince him, that several Points of Faith, and other Religi-
 ous Practices, which he has thus receiv'd and believes, are not
 the Doctrine of *Christ*, nor Apostolical Institutions, but rather
 Inventions of Men, and Lessons of Antichrist, and should pro-
 duce several Texts of Scripture for the proving of it: He is not
 anything surpriz'd at it: As well knowing, that he that follows
 not this Rule, of Believing all to be of *Christ*, that has been univers-
 ally taught and believ'd as such; by the Church of *Christ*; and
 of understanding the *Scripture* in the same sense, in which it
 has in all Ages, been understood by the same Church; may ve-
 ry easily frame as many *Creeds* as he pleases, and make
 Christ

Christ and his Apostles speak what shall be most agreeable to his *Honour*, and suit best with his *Interest*, and find plain proofs for all: And make no more difficulty in producing *Scripture* against Christ's *Doctrine*, than the *Jews* and the *Devil* did against Christ's *Person*, who never wanted their *Scriptum est*: (*It is written*) when 'twas necessary to carry on their designs. And if there were any thing in these sort of Arguments, to make him doubt of the truth of any *Point of Doctrine*, thus receiv'd; he thinks it might make him call in question the Truth of the *Scripture* and the *Bible* it self, as soon as any thing else. They all standing upon the same foundation of the Church's Tradition, which, if it fail in one, leaves no security in any.

Of Councils.

HE believes that the Faith of his Church may receive new Additions every day: And that he is not only oblig'd to believe what Christ taught, and his Apostles, but also every Definition or Decree of any General Council assembled by the Command of the Pope. So that as often as any thing is issued out, by the Authority of any of these Church-Parliaments, and order'd to be believ'd; he thinks himself under pain of Damnation immediately bound to receive it; and having added it to his Creed, to assent to it with as

HE believes that the Faith of his Church can receive no Additions; and that he is oblig'd to believe nothing, besides that which Christ taught and his Apostles; and if any thing contrary to this, should be found and commanded to be believ'd, even by ten thousand Councils, he believes it damnable in any one to receive it, and by such Decrees, to make Additions to his Creed. However, he maintains the Necessity and Right of General Councils lawfully Assembled; whose business,

Firm, Steadfast and Divine it is, not to coin new *Articles*
Faith, as if it had been *Com* of *Faith*, or devise *Presb*
manded by Christ himself, and *Tenets*; but only, as often
Discreet in the Consistory of as any *Point of Receiv'd*
Heaven. And by this means *Doctrinae* is impugned or
 he never comes to understand call'd in question; to debate
 his Religion or know what he is the matter; and examine,
 to Believe: but by the continual what has been the Belief of
 Alterations, Additions, Di- all Nations (who are there
 minutions, Interpretations, present in their Prelates) in
 these of Councils he is preserv'd that Point. And this being
 in a necessary Confusion; and agreed on, to publish and
 though he changes often, yet make known to the World,
 he fondly thinks himself always which is the *Catholic Do-*
 the same. *ctrine*, left by Christ and
 his Apostles; and which the
 new broach'd Error. And by this means to prevent the loss
 of infinite numbers of Souls, which might otherwise be
 deluded; and carried away after new inventions; not be-
 ing capable by their own knowledge and abilities to distin-
 guish betwixt Truth and Falshood, and discover the subtilties
 of every crafty Deceiver. And in this case he believes that
 he is oblig'd to submit, and receive the Decrees of such a
 Council; the Pastors and Prelates there present, being
 by Christ and his Apostles appointed, for the decision of
 such Controversies. They having the care of that flock com-
 mitted to them, over which the Holy Ghost has made them
 Overseers to feed the Church of God, (*Act. 20. 28.*) and to
 watch against those Men, who should arise from among them-
 selves, speaking perverse things to draw Disciples after them,
 (*ib. Vers. 30.*) And he having receiv'd Command, as likewise
 the whole flock of Christ, to obey their Prelates, and to be subject
 to them, who watch, and are to render an account for their souls,
 (*Eph. 4. 17.*) with an assurance, that, *He that heareth them,*
heareth Christ; and he that despiseth *him* despiseth Christ, (*Luk.*
10. 16.) And withal being taught, that as this way of the
 Antients

Assents of the Church and Prelates meeting, in case of any danger threatening their Flock, or any new Doctrine arising; was the means instituted by Christ, and practised by the Apostles, in the first planting of the Church, for the preventing Schisms, and preserving Unity among the Faithful, and that they should speak and think the same thing, and be perfectly joynd together in the same mind, and same judgment, (1 Cor. 1. 10.) So it ought to be the means in all succeeding Ages, for the preventing Divisions, and conserving Unity among the Faithful. And that therefore, as that Controversie concerning the necessity of Circumcision, (Act. c. 15.) arising in the Apostles time, was not decided by any Private Person, nor even by Paul and Barnabas, who nevertheless, had receiv'd the Holy Ghost, and one would have thought, might have pretended to the Spirit and a heavenly Light; but by a General Meeting of the Apostles and Elders of the Church at Jerusalem who were consulted by Paul and Barnabas about this question. So all other Disputes and difficulties of Religion arising in succeeding Ages, ought to be referr'd to the Successors of the Apostles (whose Charge, Dignity and Office to continue to the end of the World, though they are dead in Person) who are to consider of the matter, (Act. 15. 6.) as the Apostles did; while all the Multitude kept silence, (Acts. 12.) without any one presuming on any Learnings, Gifts, Vertues, Prayers or Inspiration, to intermeddle in the Dispute, or put an end to the Question: This being none of their business or obligation, but only with all Patience and Humility to expect the Determination of their Prelates and Elders, and receive it with the same expressions, as those Good Christians did heretofore, who joyce for the consolation, (Act. 15. 31.) And unless this, that the Apostles did and their Obedient flock, be taken as a Pattern in all Ages, for the ending such like difficulties: he believes it impossible that Believers should stand fast with one spirit, and one mind, (Phil. 1. 27.) and be not carried away with diverse and strange Doctrines, (Heb. 13. 9.)

17. Of Infallibility in the Church.

HE believes that the Pastors and Prelates of his Church are infallible, and that like so many Divine Oracles, or pretty Familiar Deities, they are exempt from Error, and cannot deceive. But this especially, when they are met together in a General Council: It being a main part of his Faith. That then they are secure from all mistake; and that it is as impossible for them to decline either to the right-hand or to the left, in any of their Definitions and Decrees, as it is for God to leave Heavens and become the Author of lies. Thus fondly believing these to be assisted with a necessary Infallibility like Gods, whom their Ignorance, ill Example and Debauch'd Lives, to a true Considerer, scarce speak to be Men. As if God Almighty did so blindly throw his Blessings and Graces amongst his Creatures, that none should have a more powerful assistance of God's Truth and Infallible Spirit, than those in whom there was least of God to be found.

HE believes that the Pastors and Prelates of his Church are *Fallible*; that there is none of them, but may fall into Errors, Heresies and Schism, and consequently are subject to mistakes. But that the whole Church can fail, or be deceiv'd in any one Point of Faith, this he believes impossible; knowing it to be built on *better Promises*; such as secure her from all Error, and danger of Prevarication. Her Foundation being laid by Christ, against which the gates of hell shall not prevail, (Matt. 16. 18.) The Power that protects her, being Christ himself; Behold, *I am with you all days*, (Matth. 28. 20.) The Spirit that Guides and Teaches her, being the Comforter the Holy Ghost; who shall teach her all things, and suggest to her all things that Christ has said to her, (Job. 14. 26.) The time that she is to be thus protected, taught and assisted, being not only while the Apostles lived, or for the first three, four

or five hundred years next after ; but for ever, to the end of the World, Behold, I am with you all days, (Matt. 28. 20.) He will give you another Paraclete, that he may abide with you for ever, (Joh. 14. 16.) And the thing, that she is to be thus taught to the end of the World, being all truth: He shall teach you all truth, (Joh. 16. 13.) Now being assured by these Promises, that the Church of Christ shall be taught all Truth by the special assistance of the Holy Ghost, to the end of the World ; he has Faith to believe, that Christ will make his Words good, and that his Church shall never fail, nor be corrupted with Antichristian Doctrine, nor be the Mistress of Errors ; but shall be taught all Truth, and shall teach all Truth to the Consummation of things ; and that whosoever hears her, hears Christ : And whosoever despiseth her, despises Christ ; and ought to be esteemed as an Heathen or a Publican, (Matt. 18. 17.) The like assistance of the Holy Ghost, he believes to be in all General Councils, which is the Church representative : (as the Parliament is the Representative of the Nation :) by which they are specially Protected from all Error, in all Definitions and Declarations in matters of Faith. So that what the Apostles pronounced concerning the Result of their Councils, (Act. 15. 28.) It hath seemed good to the Holy Ghost, and to us ; he does not doubt, may be prefix'd, to all the Determinations in Point of Faith, Resolv'd on, by any General Councils lawfully Assembled since that time, or to be held to the Worlds end : The Assistance being to extend as far as the Promise. And though 'tis possible that several of the Prelates and Pastors in such an Assembly, as also many others in Communion with the Church of Christ, should at other times, either through Pride or Ignorance, prevaricate, make Innovations in Faith, teach erroneous Doctrines, and endeavour to draw numbers after them ; yet he is taught, that this does not at all argue a Fallibility in the Church, nor prejudice her Faith, but only the Persons, that thus unhappily fall into these Errors, and cut themselves off from being Members of the Mystical

Mystical Body of Christ upon Earth: Whilst the Belief of the Church remains pure and untainted; and experiences the truth of what St. Paul foretold, that *Grievous motives shall enter in among you, not sparing the flock: Also of your own selves shall men arise, speaking perverse things, to draw away Disciples after them, (Act. 20. 29, 30.)* Which as it prov'd true even in the Apostles time, by the fall of *Nicholas* and his followers, as also of several others: So it has been verified in all Ages since, by turbulent and presuming Spirits broaching new Doctrines, and making *Separations* and *Schisms*: But this without casting any more aspersions on the Church or Congregation of the Faithful; than the fall of *Fadas* did on the Apostles; or the Rebellion of *Lucifer* on the Hierarchy of *Angels*; which was no more than that such wicked and presuming Spirits went out from amongst them, and were expelled their Communion, as unworthy. Neither does it reflect at all on the Churches Authority, or make the Truth of her Doctrine questionable to him; that many of her Eminent Members, Doctors, Prelates and Leading Men, have been, or are, great and enormous sinners, infamous for their *Pride*, *Covetousness*, or other *Vices* whatsoever. The Promises of God's continual and uninterrupted Assistance to his Church, being not to be frustrated by the wickedness of such particular Men, though in great Dignities. These Promises being made surer to her, than ever to the Jewish Church: Which nevertheless stood firm in her Authority, and the Delivery of Truth, notwithstanding the frequent Idolatry of the People, *Nadab* and *Abihu's* (Consecrated Priests) offering *strange fire*: *Corah's*, *Dathan*, and *Abiram's* making a great Schism, and the sins of *Moses* and *Aaron*, and other her High-Priests in all succeeding Ages. Nay though all things touching Religion and Virtue were in a manner run to decay, in our Saviour's time, both in Priests and People; yet did he maintain the Authority of the Jewish Church, and command all to be Obedient, and submit to those who had the superiority; without call-

ing in question their Authority, or doubting of the reasonableness of their Commands. *The Scribes and Pharisees* (says he, *Mat. 23. 2.*) *sit in Moses's Chair: All therefore, whatsoever they bid you observe, that observe and do: But do ye not after their works.* If therefore God's special Assistance was never wanting to the Church of the Jews, so as to let it fail in the Truth of its Doctrine, or its Authority; notwithstanding the Pride, Covetousness, Cruelty, Impiety, Idolatry, of many of her Levites, Elders, Priests and High Priests, Why should not he believe the same of the Church of Christ, which, as St. Paul says, is built on better Promises: and that it remains entire in the Truth of her Doctrine, and her Authority, notwithstanding the viciousness of many of her Governors? Especially, since he's in a manner confident, that there has been nothing so infamous acted by any Priests, Prelates, Popes or others, since Christ's time, but what may be fellow'd, nay, was out-done by the Priests of the Jews.

18. Of the Pope.

HE believes the Pope to be his great God, and to be far above all the Angels. That Christ is no longer Head of the Church, but that this Holy Father hath taken his place; and that whatsoever be Orders, Decrees or Commands, is to be received by his Flock, with the same respect, submission and awe, as if Christ had spoken it by his mouth. For that his Holiness having once receiv'd the Tripple-Crown on his Head, is now no more

HE believes the Pope to be none of his God, neither Great nor Little; that he is not above the Angels, but only a Man. He believes that Christ, as he is supreme Master, Governour and Lord of all Created things, so also of his Church, of which he acknowledges him to be the Founder and Head. But as notwithstanding this Lordship and Headship of Christ over all things, every Father of a Family owns him-
self

to be look'd upon as a Man, but as Christ's Vicar, whose Office it is to Constitute and Ordain such things as Christ forgot, when he was upon Earth, was thoroughly considering, what would be the Exigencies of his Flock in future Ages. And for this intent, he is assist'd with a certain Myfterious Infallibility; such as bids it self, when he is upon his own Private Concerns, exposes him to all the Designs, Cheats, Malice, and Machinations of his Enemies, and lets him be as easily overseen, as imprudent, as silly as his Neighbours. But when he comes into his Chair, to hear any Publick Business, then it begins to appear, and protects him from all Mistake and Errors; and he becomes immediately full of the Holy Ghost, though he had the Devil and all Villanies and Wickedness in him just before.

or that has any Superiority. Neither does he doubt but God assists those, who have this Charge, with a particular helping Grace, such as has a special respect to the Office and Function, more than to the Person. Such was given to all the Prophets, when they were sent to Preach: Such to Moses, when he was made God to Pharaoh, (Exod. 7. 1.) Such to the Seventy Elders, when God taking of the Spirit

of

self to be Master of it under Christ; every petty Commander of a Ship, styles himself Master of it under God; and every Prince, King and Emperor is confessed Supreme Lord and Governor of his Dominions under God. So also he believes that there is a Pastor, Governour and Head of Christ's Church under Christ, to wit, the Pope or Bishop of Rome, who is the Successor of St. Peter, to whom Christ committed the care of his Flock; and who hath been follow'd now by a Visible Succession of above 250 Bishops: Acknowledg'd as such in all past Ages by the Christian World. And now believing the Pope to enjoy this Dignity, he looks upon himself oblig'd to shew him that Respect, Submission and Obedience, which is due to his Place; a thing which no body can in Reason or Conscience deny to any one in Rule,

of *Moses*, gave it unto them, and constituted them *Judges*. Such to *Caiphas*, who in Council, prophesied of the Death of *Christ*, which *St. John* ascrib'd not to his Person, but to his Office of *High-Priest*. (*John*. 11. 51.) And this spake he not of himself, but being *High-Priest* that year; he prophesied, that *Jesus* should die for that Nation. By Privilege of his Office, uttering a Truth, which he himself never meant. With such like helping Grace he doubts not but God generally assists the *Pastors* of the *New Law*, and more especially the *High-Priest*, for the Good of the whole *Flock*. And therefore though he were as wicked as *Caiphas*, yet he is ready to tender him all respect due to his *Function*, and obey him in every thing concerning the Exercise of his Charge, not for any consideration of his Person, but meerly for the Office, he bears: It being the Duty of a good Son to Obey his Father, and of a Loyal Subject his King; and never to question their Authority, or disrespect them in their Office, though for some particular Vices, they may have little respect for their Persons. In this manner is he ready to behave himself towards his *Chief Pastor*, with all Reverence and Submission, never scrupling to receive his *Decrees* and *Definitions*, such as are issued forth by his Authority, with all their due circumstances, and according to Law, in the concern of the whole *Flock*. And this whether he has the assistance, of a *Divine Infallibility*, or no: which, tho' some allow him, without being in a *General Council*, yet he is satisfied, 'tis only their Opinion, and not their Faith, there being no Obligation from the *Church* of assenting to any such Doctrine. And therefore, as in any Civil government, the Sentence of the *Supreme Judge* or *Highest Tribunal*, is to be Obey'd, tho' there be no assurance of *Infallibility* or *Divine Protection* from Error or Mistake: So is he taught, should be done to the Orders of the *Supreme Pastor*, whether he be *Infallible* or no.

19. Of Dispensations.

HE believes, that the Pope has Authority to dispence with the Laws of God; and absolve any one from the obligation of keeping the Commandments. So that, if he has but his Holy Fathers leave, he may confidently dissemble, lie, and forswear himself in all, whatsoever he pleases, and never be in danger of being call'd to an account at the last day; especially, if his Lying and Forswearing, as for the common good of the Church: there being then a sure Reward prepar'd for him in Heaven, as a recompense of his good Intentions and Heroick Achievements. And if at any time he should chance to be catch'd in the management of any of these Publick and Church-concerns, and being obnoxious to Penal Laws, should have Sentence of Death pass'd on him; he has liberty at his last hour on the Scaffold or Ladder, to make a Publick Detestation of all such Crimes; to make Prosecutions of his Innocence; to call God to witness, that he dies unjustly;

HE believes, that the Pope has no Authority to dispence with the Law of God; and that there's no Power upon Earth can absolve any one from the Obligation of keeping the Commandments; or give leave to Lie, or Forswear; or make, that the breaking of any the least Divine Precept, shall not be accountable for, at the day of Judgment. He is taught by his Church in all Books of Direction, in all Catechisms, in all Sermons, that every Lie is a Sin; that to call God to witness to an Untruth, is damnable; that it ought not to be done to save the whole World; that whosoever does it, either for his own Personal account, or for the Interest of Church or Pope, or whatsoever else, must of necessity answer for it, at the last day, and expect his portion with the Devil and his Angels, if unrepented: and that no one can give leave for Lying, Perjury, or committing any Sin; or even pre-

tend:

and that as he is immediately to appear before the Supreme Judge, he knows no more of any such designs, and is as clear from the guilt of them as the Child unborn. And this sh^o the Evidence against him be as clear as noon day, sh^o the Jury be never so Impartial, and the Judge never so Conscientious. For that he having taken the Sacrament and Oath of Secrecie, and receiv'd Absolution or a Dispensation from the Pope, may then Lie, Swear, Forswear, and Protest all that he pleases, without scruple, wth a good Conscience, Christian-like, Holily and Canonically. And this, whatsoever his Crime was, whether incurred by an undertaking for Mother Church, or no; and whatsoever his Pretences for the denial of the Truth were, whether Absolutions, Dispensations, the Sacrament, or Oath of Secrecie, or whatsoever else: nothing of these being capable of excusing him in Li^e or Perjury, or making them to be Innocent, and not displeasing to God. Nor indeed did he ever hear of these so much talk'd on, Dispensations and Absolutions, from any Priests of his Church, either in Sermons or Confessions; he never read of them in his Books and Catechisms; he never saw the Practise of them in any of his Communion; it having been their Custom ever since Oaths were first devis'd against them, rather to suffer the loss of their Goods, Banishments, Imprisonments, Torments, and Death it self, than Forswear themselves, or Protest the least Untruth. And 'tis not out of the memory of man, that several might have saved their

Estates

Estates and Lives too, would they have subscrib'd to, and own'd but *one Lie*; and yet refus'd it, chusing rather to die infamously, than prejudice their Conscience with an *Untruth*. So that it seems a great Mystery to him, that those of his Profession, should have Leave and *Dispensations* to Lie and Forswear themselves at pleasure, and yet that they should need nothing else but *Lying* and *Perjury*, for the quiet enjoyment of their Estates, for the saving their Lives, for the obtaining Places of highest Command and greatest Dignity; such as would be extraordinarily advantageous for their Cause and the Interest of their Church. And yet that they should generally chuse rather to forego all these so considerable Conveniences, than once *Lie* or *Forswear* themselves. And is it not another great Mystery, that these *Dispensations* for Lying and Swearing should be according to the *Reviv'd Doctrine* of his Church; and yet that he, or any of his Communion, were never instructed nor inform'd of any such Diabolical Point? nay, had never come to the knowledge of it, had it not been for the Information receiv'd from some Zealous Adversaries, such as relate either merely upon *Trust*, or else such as have receiv'd a *Dispensation* of Lying from the Devil, that they might charge the like Doctrine on the Church of Rome and the Pope.

20. Of the Deposing Power.

HE believes that the Pope has Authority to dispense with his Allegiance to his Prince, and that he needs no longer be a Loyal Subject, and maintain the Rights, Privileges and Authority of his King, than the Pope will give

TIS no part of his Faith to believe; that the Pope has Authority to dispense with his Allegiance to his Sovereign, or that he can Depose Princes upon any account whatsoever; giving leave to their Subjects to take up

G

Arms

him leave. And that if this Mighty Father think fit to thunder out an Excommunication against him, then he shall be deem'd the Best Subject and Most Christian, that can first shed his Prince's Blood, and make him a Sacrifice to Rome: and he's but ill rewarded for his pains, who, after so Glorious an Achievement, has not his Name placed in the Calendar, and be Canoniz'd for a Saint. So that there can be no greater Danger to a King, than to have Popish Subjects, he holding his Life amongst them, only at the Pope's pleasure. And for the truth of this, it seems to him a sufficient Argument, that for the few Authors that are Abettors of this Doctrine, there are of his Communion three times the number, that publicly disown all such Authority; besides several Universities and whole Bodies that have solemnly condemn'd it; without being in the least suspected of their Religion, or of denying any Article of their Faith. Those other Authors therefore publish their own Opinions in their Books, and those Popes acted according to what they judg'd lawful; and all this amounts to no more, than that this Doctrine has been, or is, an Opinion amongst some of his Church; but to raise it to an Article of Faith upon these grounds is impossible. Let his Church therefore answer for no more, than what she delivers for Faith; let Prelates answer for their Assertions, and Authors for their own Opinions; otherwise more Churches must be charg'd with Deposing and King-killing Doctrine, besides that of Rome. The University of Oxford having

having found other Authors of *Pernicious Books, and Damnable Doctrines, destructive to the Sacred Persons of Princes, their State and Government, besides Jesuits*. As may be seen in Their Decree, publish'd in the *London Gazette*, July 26. 1683. In which they condemn'd twenty seven false, impious, seditious Propositions, fitted to stir up Tumults, overthrow States and Kingdoms, to lead to Rebellion, Murder of Princes, and *Atheism* it self. Of which number only three or four were ascrib'd to the *Jesuits*; the rest having men of another Communion for their Fathers. And this Doctrine was not first condemn'd by *Oxford*; What they did here in the Year 1683. having been solemnly done in *Paris* in 1626. Where the whole College of *Sorbon*, gave Sentence against this Proposition of *Sanchezellus*; viz. *That the Pope, for Heresie and Schism, might depose Princes, and exempt the Subjects from their Obedience*; the like was done by the Universities of *Corn, Rheims, Poitiers, Valence, Bourdeaux, Bourgen*, and the Condemnation subscrib'd by the *Jesuits*. And *Moriana's* Book was committed publickly to the flames, by Provincial Councils of his own Order, for the discoursing the Point of *King-killing* Doctrine *problematically*. Why therefore should this *disloyal* Doctrine be laid to his Church, when as it has been writ against by several hundred single Authors in her Communion, and disown'd and solemnly condemn'd by so many famous Universities? And why should the *Actions* of some few *Popes*, with the *Private Opinions* of some *Speculative Doctors*, be so often and vehemently urg'd for the just charging of this Doctrine upon the *Faith* of the *Church of Rome*; which, to a Serious, Impartial Considerer, are only meer *Fallacies*, capable of *Libelling* all Societies in the World, of overthrowing all States and Kingdoms, and only fit Arguments for *Knaves* to cheat *Fools* withal? There being no Government in the World which might not be easily prov'd *Tyrannical*; No Religion, Persuasion, or Society, which might not plausibly be endited of *Atheism*; if the *Actions*, Pre-

rences, Claims, and Endeavours of some few of their *Governours*, and *Leading Men*; the Opinions, Writings, Phan-
sies of some *Authors*, be once allow'd as *Sufficient Evidence*,
for the bringing in the Verdict of *Guilty* upon the whole.
When *Malice* therefore and *Envy* have done their worst
in this point, to render the *Papists* bloody and barbarous
to the World; yet 'tis certain, after all, that *Papish Princes*
sit as safe in their Thrones, enjoy as much Peace and Se-
curity, as any other *Princes* whatsoever. And that the *Pa-
pists* in *England* can give as good proofs of their Loyalty,
as the best of those that clamour so loud against them.
They can bid defiance to their Adversaries, to shew any
one Person of Honour and Estate amongst them, or even
four of any condition whatsoever, that bore Arms against
Charles the First, during the whole time of his Troubles.
They can make good, that there was scarce any amongst
them, that did not assist his *Majesty* either with Person
or Purse, or both. And they can say, that *Charles* the First
was murder'd in cold blood by his *Protestant* Subjects, af-
ter many hundred *Papists* had lost their Lives for the pre-
venting that Butchery; and that *Charles* the Second, be-
ing pursued by the same *Subjects* for his Life, sav'd it a-
mongst the *Papists*.

21. Of Communion in one kind.

HE believes, that he is no
longer oblig'd to obey
Christ's Commands, than his
Church will give him leave.
And that therefore, tho' Christ
instituted the Sacrament under
both kinds, and command'd it
to be receiv'd so by all; yet he
thinks it not necessary, for any

HE believes, that he is
oblig'd to obey all the
Commands of Christ: and
that neither his Church, nor
any other Pow'r upon Earth
can limit, alter, or annula-
ny Precept of *Divine Institu-
tion*, contrary to the inten-
tion of the *Law-giver*. Nei-
ther

to do so now, but Priests; because his Church, forsooth, hath forbidden the Cup to the Laity; And put a stop to the Precept of Christ, who said, Drink ye all of this, (Mat. 26.) In submission to which Church-Prohibition, all the poor people of his Communion contentedly rest, while they see themselves defrauded of great part of that benefit, which Christ left them, as his Last Will and Testament; for the comfort of their poor Souls, and the Remedy of their Infirmities.

Whether is the Denial of the Cup to the Laity, a practise any ways opposite to this his Belief: He being taught, that tho' Christ Instituted the Blessed Sacrament under both kinds, and so deliver'd it to his Apostles, who only were then present, and whom he had made Priests just before; yet he gave no Command, that it should be so receiv'd by all the Faithful: But left this indifferent; as is evident from his own words, where he attributes the obtaining of life everlasting, (the End of the Institution) sometimes to the receiving under both kinds, sometimes under one: as when he says: *If any man eat of this bread, he shall live for ever. He that eateth me, even he shall live by me. He that eateth of this Bread shall live for ever.* (Joh. 6. 51, 57, 58.) And a curious Reader may find as many Texts for thus Receiving under one kind, as for the other. And St. Augustin was so far of this Opinion; that he says, that Christ himself administred the Sacrament to some of his Disciples, under one kind only, viz. to those two going to Emmaus, (Luc. c. last, 30.) And that the Apostles afterwards did often practise the like, when they assembled, to break bread, (Acts 2. 8c.) Which places He and other Fathers explicate of the Sacrament, (Aug. l. 49. de Conf. Evang.) And that this was the Custom of the Primitive Christians, to give it under one kind, to Children, the Sick, and that men on a Journey used so to carry it with them, is attested by all antient Writers and modern Historians. Nay he finds, that this was the practise of the Church, to Communicate under one kind only, or else under both, as every one thought good, especially in all Private Communions, for the first four hundred

hundred years after Christ: and that the first Precept of *Receiving under both kinds*, was given to the Faithful by *Pope Leo I.* in the year 443. and Confirm'd by *Pope Gelasius* in 490. not for the correcting any *Abuse*, that had crept into the *Church*, but for the discovering the *Manichees*, who being of opinion, that Christ had no true Blood, and that *Wine* was the *Gall* of the Devil, us'd to lurk amongst the *Christians*, and receiving under the form of *bread only*, as the rest did, remain'd undistinguish'd; till by this Obligation of all Receiving the *Cap*, (which they judg'd unlawful and abominable) they were all detected. And now, if a thing till that time *Indifferent*, was for these Motives determin'd by an *Ecclesiastical Precept*, and so observ'd for many hundred years, without scruple or questioning the *Authority*; why should he doubt to submit to the same *Authority*, when upon different Motives and Circumstances, they issue forth another *Precept*? Few doubt of this, in the matter of *Eating strangled Meats and Blood*; which, tho' forbid by the Apostles, (*Acts 15.*) and so unlawful, is now by another Order, and upon other Circumstances, become a thing *Indifferent*, and like other things. And why then should he scruple in this, especially since there's no *Injury* done, nor he defrauded of any thing? For believing the *Real Presence* of Christ in the *Sacrament*, he consequently believes *whole* and living *Fusus* to be *entirely* contain'd under either *Species*: And that receiving under *one kind*, he is truly partaker of the *whole Sacrament*, and not depriv'd of either the *Body* or *Blood* of Christ.

22. Of the Mass.

HE believes, an insufficiency in the Sacrifice made by Christ upon the Cross: **H**E believes that the Sacrifice made By Christ upon the Cross, was altogether sufficient: That by it he Saved

avail us in order to our Redemption, unless we, by daily Sacrificing him to his Father, perfect what he began. And therefore little taking notice of St. Paul's words to the Hebrews, (Chap. 10. 14.) where he says, that Christ our High Priest, by one Oblation hath perfected for ever them that are sanctified: He thinks he shall never be sanctified, but by the Offering made by his Mass-priests upon the altars, when they say Mass; and thus wholly relying upon this superstition; an invention of some crafty Pope for the deceiving Widows and Credulous Women; he is taught to neglect the Passion of Christ, and to put no hopes in his Merits, and the work of our Redemption.

ved and Redeemed us, paying the Debt of sin, and satisfying the Infinite Justice of his Father: That by it he procur'd Means for our Salvation; which Means, are Faith and Good Works, and that the best of all Good Works, and most honourable to God, is the Offering a Sacrifice. And as Christ's Worshipping of God, Christ's Fasting, Christ's Praying and Suffering for us, does not hinder or evacuate our Worshipping of God, our Fasting, our Suffering, our Praying for our selves. So neither did his Sacrifice, hinder or evacuate all Sacrifices forever. But as he instituted Fasting, Praying, and Suffering for his Followers, that by so doing, they might apply what he did, to themselves:

so also he instituted a Sacrifice, that by it they might apply the merits of his Sacrifice; and make it beneficial to their Souls. So that though he firmly believes, that Christ offered Sacrifice for our Redemption, and by one only Offering, (spoken of by St. Paul) perfected by way of Redemption the Sanctification of all those that are Sanctified: Yet he also believes, that to receive the benefit of this Offering, we must also do our parts, by our Good Works concurring with Christ, so becoming Labourers together with God, (1 Cor. 3. 9.) and in some manner purifying our own selves, (1 Joh. 3. 3.) and therefore not omit the best of all Works, which is Sacrifice, proper to none but God: Which our Saviour Jesus Christ instituted

instituted at his last Supper, when leaving unto us his *Body and Blood* under two distinct Species of *Bread and Wine*, he bequeath'd as a *Legacy* to his Apostles, not only a *Sacrament*, but also a *Sacrifice*: A *Commemorative Sacrifice*, lively Representing in an *unbloody* manner, the *bloody Sacrifice*, which was offered for us upon the *Cross*; and by a distinction of the Symbols, distinctly *shewing his death* (*Christ's*) *until he come*. This he gave in charge to his *Apostles*, as to the first and Chief *Priests* of the *New Testament*, and to their *Successors* to Offer, commanding them to do the same thing, he had there done at his *last Supper*, in commemoration of him. And this is the *Oblation* or *Sacrifice* of the *Mass*, which has been observ'd, performed and frequented by the Faithful in All Ages, attested by the General Consent of ancient *Canons*, universal *Traditions*, *Councils*, and the practise of the whole *Church*, mention'd and allow'd of by all the *Fathers*, *Greek* and *Latin*; and never call'd into question but of late Years: Being that *Pure offering*, which *Malachi*, (*Prophecy*ing of *Christ*) foretold should be offer'd among the *Gentiles* in every place. (*Mal.* 1. 11.) as it is understood by several *Fathers*, and particularly, *S. Cypr.* l. 1. c. 18. *advers. Jud. S. Ferome*, *S. Theodoret*, *S. Cyrill*, in their Commentaries upon this Text. *S. Augustine*, l. 18. c. 15, *de Civit.* *S. Chrysost.* in *Psal.* 95. and others.

13. Of Purgatory.

HE believes, contrary to all Reason, the Word of God, and all Antiquity, that besides Heaven and Hell, there is a third Place, which his Church is pleas'd to call Purgatory; a Place intended purely for those of his Com-

HE believes it damnable to admit of any thing to Reason, the Word of God and all Antiquity: And that the Being of a Third Place, (call'd Purgatory) is so far from being contrary to all

damnation, where they may easily or any of these, that it is
be admitted after this life, attested, confirm'd and e-
without danger of falling into stablish'd by them all. 'Tis
Hell: For that though Hell expressly in the 2d. of the
was designed first; for the *Maccabees, c. 12.* where
punishment of sinners; yet that Money was sent to Hieru-
was, since the blessed discovery salem, that Sacrifices might
of Purgatory, Hell may easily be offered for the slain: and
be skip'd over; and an Eternal is recommended as a Holy
Damnation avoided, for an Cogitation to Pray for the Dead.
exchange of some short Penal- Now though these Books are
ty, and everyone in this Pope's not thought Conomical by
Prison, where he never need some, yet St. *Augustine* held
fear to be deriv'd a long; for them as such, and says they
that if he has but a friend left are so receiv'd by the Church,
behind him, that will but say (l. 18. de Civit.) But whe-
a few Hail Maries for his ther to, or no. One thing is
funeral; or in his Testament allowed by all, viz. That
but remember to order a small they contain nothing con-
sum to be presented to some trary to Faith, and that they
Mas-Priests; he never need were cited by the *Ancient*
doubt of being soon Releas'd: *Fathers*, for the Confutation
for thus a Golden Key will as of Errors, forming of good
infallibly open the Gates of Manners, and the explica-
Purgatory, as of any other tion of the Christian Do-
Prison whatsoever. *ctrine*: Thus were they us'd
non noisum vltio obnuat by *Origen* for Condemnation
of the Hærentian Hereticks; (Orig. in exp. 3. Ep. ad Rom.) thus
by S. Cyprian (Lib. de Exhort. Mart. c. 11.) thus by *Euseb. Cæsari-*
ensis, (Lib. Prepar. Evang. l. 1. c. 15.) *S. Gerg. Naz. Ambros. &c.*
And he is in a manner certain, that these Books would never
have been put to this use by these Holy and Learned Fathers;
they would never with such confidence have produc'd their
Authority, nor would they have been read by the Church in
those Golden times, had this Doctrine of a Third Place, and
of Prayers for the Dead, which they maintain, been any
Idle Superstition, a meer Dream, contrary to Reason, the

Word of God and Antiquity, or had it been any Error at all. The Being also of a *Third Place* is plainly intimated by our Saviour, (*Matt. 12. 32.*) where he says, *Whosoever speaketh against the Holy Ghost, it shall not be forgiven him neither in this world, neither in the world to come.* By which words Christ evidently supposes, that (though these shall not) yet some sins are forgiven in the *World to come*. Which since it cannot be in *Heaven*, where no sin enters; nor in *Hell*, whence there is no Redemption: it must necessarily be some *Middle-State*: and in this sense it was understood by St. *Augustine* nigh twelve hundred Years ago, as is manifest in his Works, (*Civ. Dei. l. 21. c. 13. & 24. & lib. 6. cont. Julian. c. 15.*) so also by St. *Gregory the Great*, (*L. 4. Dist. 6. 39.*) so also by St. *Bernard* against the Hereticks of his time. In the same manner does St. *Augustine* understand those words of St. *Paul*, (*1 Cor. 3. 15.*) *He himself shall be saved: yet so as by fire.* Where he thinks him to speak of a purging fire (*August. in Psal. 39.*) So the same Father understands that *Prison* of which St. *Peter* speaks, (*1 Pet. 3. 19.*) to be some place of *Temporal Chastisement*, (*Aug. Ep. 99.*) And if this great *Dotion* of the Church in those Purer times, found so often in the Bible, a *Place of Pains*, after this life, from whence there was *Release*; how can any one say, without great presumption, that the Being of a *Third Place*, is contrary to the *Word of God*? Neither can the *Antiquity* of this Doctrine be more justly call'd in question, of which is found so early mention, not only by this Holy Father; but even by others his Predecessors, the Disciples of the Apostles, and the best Witnesses of their Doctrine, (*Dionys. l. de Eccl. Hier. 2. 7. In Actis SS. Perpet. & Felicit. mention'd and approv'd by St. August. l. 1. de Anima & ejus Orig. 2. 10. l. 3. c. 9. & l. 4. c. 28. Tertul. l. de Cor. Mil. c. 3. Cypri. Ep. 26. ad Cler. Arnob. l. 4. cont. Gen. pag. ult.*) and many others quoted at length by the Learned *Natalis Alexand.* (*Tom. 9. Hist. Eccl. dissert. 24.*) And as for the Reason of this *Tower*, he is bound to think it does not want it, since he finds it abetted by such

Virtuous

Wicked, Learned and Considering Men, whom he dares
 not reckon *Fools*, never hearing, that these us'd to *Re-
 luge*, but upon very good Grounds and Substantial Rea-
 sons. And he thinks he is able to give some himself, by
 what he has learn'd from the *Scriptures*, and these *Fathers*.
 For having been taught by these *Fathers*, That when a
 sinner is reconcil'd to God, though the *eternal Punishment*
 due to his sins, is always remitted, yet there sometimes
 remains a *Temporal Penalty* to be undergone. As in the
 case of the *Israelites*, (*Num. 14.*) who by *Moses's* Prayers
 obtained Pardon for their *Murdering*, and yet were ex-
 cluded the *Land of CANAAN*. As in the Case of *David*, (*2
 Sam. 12.*) who was punish'd in the loss of his *Child*, after
 his sin was forgiven. Secondly, That there are some sins,
 which of their own nature are *Light and Venial*, such as
 cool the fervour of *Charity*, but do not extinguisht it, from
 which even *Holy Men* are not exempt, and of which it is
 said, that the *Just Man falls seven times*, (*Augustine Enchir.
 c. 70. & lib. Quæst. Oct. 11. 9. 26.*) Thirdly, That to all sins,
 whether great or small, some *Penalty* is due to the *Justice*
 of God; who as he has *Mercy* to forgive, has also *Justice* to
 punish: so that as St. *Augustine* says, (in *Enchir. in Psal. 30.*)
*Whosoever seeks to God for mercy, must remember that he is
 just, and that his sin shall not pass unpunished.* Fourthly, That
 generally speaking, few Men depart out of this life, but ei-
 ther with the guilt of some light offences and *venial sins*,
 or else obnoxious to some *Temporal Punishment* due to
 former sins forgiven. From these Heads, *Dislocatus* leads
 him immediately to the *Necessity* of some *Third Place*. For
 since the *Infinite Goodness* of God can admit nothing into
 Heaven; which is not *clean*, and pure from all sin both great
 and small: And his *Infinite Justice* can permit none to receive
 the *Reward of Bliss*, who as yet are not out of *Debt*, but
 have something in *Justice* to suffer. There must of necessity
 be some *Place or State*, where Souls, departing this life, par-
 don'd as to the *Eternal guils or Pain*, yet obnoxious to

some Temporal Penalty, or with the guilt of some venial fault, are purged and purified before their Admittance into Heaven. And this is what he is taught concerning Purgatory. Which though he knows not, *Where it is, of what nature the Pains are or how long each Soul is detained there* yet he believes, that those that are in this Place, being the Living Members of Jesus Christ, are reliev'd by the Prayers of their fellow-Members here on Earth, and that the Charitable Works perform'd upon their Death-bed, and the Alms dispos'd on in their Last will, are very available afterwards in order to their speedier release.

Of Praying in an Unknown Tongue.

HE is counsell'd by his Church to be present at Sermons, but never permitted to bear any he is able to understand: they being all deliver'd in an unknown Tongue. He is commanded to assist at the Church Service, and to bear Mass, but it must be without understanding a word; as being all perform'd in a Language, of which he is altogether ignorant. And thus is miserably deprived of all the comfortable Benefits of Christianity: Hearing, but without Understanding; Praying, but without reaping Fruit; assisting at Publick Assemblies, but like a Stock or Stone, with-

HE is counsell'd by his Church to be present at Sermons, such as he is able to understand; they being all deliver'd in the vulgar Language of every Country. In France, French; in Spain, Spanish; in Italy, Italian; in England, (if permitted) English. They being puttely intended for the good instruction of all the Congregation present. He is taught to Rhyme and always, provided of most Books of Devotion, as he is capable of understanding; every Nation being well furnished with such helps, extant in the Language proper to the Country. He is commanded to assist at the

Church

our feelings, or any the least Church Service, and to have
 sense of Devotion. *Messy*, and in this he is as-
 stricted, not to understand
 the Words, but to know *what is done*: For the *Messy* being
 a Sacrifice, wherein is daily commemorated the Death and
 Passion of Christ, by an Oblation, made by the Priest, of the
 Body and Blood of the Immaculate Lamb, under the Sym-
 bols of Bread and Wine, according to his own *Last Will*:
 'tis not the business of the Congregation present, to em-
 ploy their ears in attending to the Words; but their Heart
 in contemplation of the *Divine Mysteries*: By raising up
 fervent affections of Love, Thanksgiving, Compassion, Hope,
 Sorrow for sins, Resolutions of amendment, &c. that thus
 having their Heart and Intention united with the Priests,
 they may be partakers of his Prayers, and of the Sacrifice he is
 then Offering: In which he believes nothing is more ac-
 ceptable to God, or beneficial to the Believers. And for the
 raising of these affections in his Soul, and filling his Heart
 with the extasies of Love and Devotion, he thinks in this case,
 there is little need of Words; a true Faith, without these, is
 all sufficient. Who could but have burst forth into Tears of
 Love and Thanksgiving, if he had been present while our Sa-
 viour was tied to the Pillar, Scour'd and Tormented; though
 he open'd not his mouth to the By-standers, nor spoke a
 word: Who would have needed a Sermon, to have been fill'd
 with Grief and Compassion, if he had seen his Saviour expos'd
 to the Torments of the Whips, when he was made a bloody Specta-
 cle by, *Relate with Ecce homo, In the Man*. Who would have
 stood cold and senseless upon Mount Calvary, under the Cross,
 when his Redeemer was hanging on it, though he had not
 heard, or not understood a word that he spoke? Does any one
 think that those Holy Women, who follow'd their Lord, in
 these sad Passages, and were Witnesses of his Sufferings, want-
 ed Holy Affections in their Souls, because he spoke not; or
 were they scandaliz'd at his silence? Was not their Faith in
 him that suffer'd, by which they believed him to be Christ?

his true God and man laying down his life for the Redemption
 of a Man, sufficient to excite in their Souls all the Passions
 due from a sinful Creature to his bleeding Redeemer, to his
 Crucified Jesus? The like *Faith* also is sufficient to fill him
 with Devotion, when he is present at the Holy Sacrifice of the
 Mass: for believing that Christ is there really present before
 him, under the Species of Bread and Wine, and that He that
 lies upon the Altar, is the Lamb of God that takes away the sins
 of the World; What need of more, to quicken in his Soul
 all the Affection of a Devout Lover? Can he behold his Redeem-
 er before him, and not break forth into Love and Thank-
 giving? Can he see him, that gives sight to the Blind, health to
 the Sick, and life to the Dead, and yet stand still senseless and
 unmoved, without putting any Petition to him, without ask-
 ing any thing for his blind, sick and sinful Soul? Can he be-
 lieve, that he that gave his life for the World, and died
 for our sins, is there before him, and not be touch'd with
 sorrow and contrition for his Offences? Can he see commemo-
 rated every dolorous passage of his Saviour's sufferings, in the
 several Mysteries of the Mass, and yet not be fill'd with grief
 and compassion? Is not Jesus welcome to a Devout Soul, al-
 though he come in *secret*? Is not the Presence of a Christ,
 a more forcing motive to a Christian, than any Human Words
 could be? And if he must needs have Words, let him behold
 with the eye of Faith the gaping Wounds of his Redeemer, and
 see if those speak nothing to his Soul? If they do not, 'tis be-
 cause he wants Faith. It nothing therefore concerns his De-
 votion, that the Mass is said in Latin: If the Church has or-
 der'd it thus, so to preserve Unity, as in Faith, so in the
 External Worship of God, and to prevent alterations and
 changes, which it would be expos'd to, if in *vulgar Languages*:
 and other good Reasons; What that is to him? He
 should receive but little advantage, if in words in his Mother
 Tongue. For besides, that the greatest part is said in so low
 a voice, that 'tis not possible he should hear it; the Words
 do not belong to him; that's only the Priest's Office; and

his *Obligation* is, to accompany the Priest in *Prayer* and *Spirit*, to be a *joynt-offerer* with him, to contemplate the *Mysteries* there represented, and to excite in his Soul Devotions according to the exigency of every *Passage*: According to the *Directions* he finds in his *English Prayer-Books*, of which there are satant great variety, let forth for the help of the *Ignorant*; by which they are taught the meaning of every part and Ceremony of the *Mass*, and how to apply their Devotions accordingly. And if at any time he be present at other publick Devotions, as the *Church Offices*, the *Litanies*, solemn *Thanksgiving*, *Exequies*, &c. which are all perform'd in *Latin*; or should say any private Prayers, or sing an *Hymn* in the same Language, which he understands not; yet is he taught that this may be done, with great benefit to his Soul, and the acceptance of God; if at these occasions, he does but endeavour to raise his thoughts to Heaven, and fix his heart upon his Maker. For that God does not respect the *Language* of the *Lips*, but of the *Heart*, does not attend the motion of the *Tongue*, but of the *Mind*; and if these be but directed to him in *Thanksgiving*, in *Praising*, in *Petitioning*, in *Humiliation*, in *Contrition*, and such like Acts, as circumstances require, he need not doubt but that God accepts his *Prayers* and *Devotion*. It being an undeniable thing, that, to say Prayers well and devoutly, 'tis not necessary to have attention on the *Words*, or on the *Sense* of the Prayers: But rather purely on God: Of these three *Attentions*, this *Last* being approved by all, as of greatest perfection, and most pleasing to God. And this he can have, whether he understands the Words or no. It being very usual and easie for a *Petitioner*, to accompany his *Petition* with an earnest desire of obtaining his suit, though the *Language*, in which it is worded, be *unknown* to him.

and the Obligation is to accompany the Spirit in Prayer and
 35. *Of the Second Commandment*
 the will is to be a joyful offerer with him to contemplate
 the will in his soul

His kept in ignorance, as to an Essential part
 of his Duty towards God, ne-
 ver being permitted to know
 the Commandments, but by
 halves. For in the Books deli-
 ver'd to him for his Instructi-
 on, such are *Catechisms* and
Manuals, the Second com-
 mandment is wholly left out:
And he by this means, is taught
to fall into all sorts of Superstiti-
ous Worship, and down-right
Idolatry. And then the Com-
mandments he does learn, are in
such disorder, by a confusion of
the two first into one, and a cut-
ting the last into two: by putting
only three in the first Table,
and seven in the Second: That
no reason can be able to justify
this mangling and chopping, in
opposition to all Authority, and
Antiquity.

He is instructed in his
 whole Duty towards
 God, and most especially in
 the Ten Commandments. He
 is taught to understand them
 all and every one: that there's
 an obligation of observing
 them, under pain of eternal
 Damnation; and that who-
 soever breaks any one of them
 loses the Favour of God, and
 as certainly hazards the loss
 of his Soul, as if he broke them
 all. And though in the short
Catechisms and *Manuals*, in
 which the whole *Christian*
Doctrine is deliver'd in the
 most compendious and easie me-
 thod, in condescendence to
 weak Memories and low
 Capacities; the Second Com-
 mandment (as 'tis reckon'd by
 some) be wholly omitted:
 Yet it is to be seen at length,
 in other *Catechisms* and

Doctrinal Books, to be met with every where in great plen-
 ty. And if any one should chance not to see any of these,
 yet would he be out of all danger, of falling into any *Super-*
stitious Worship or *Idolatry*: for that having read his *First*
Commandment, Thou shalt have no other Gods before me; he is
 taught, that by this he is commanded to Serve, Love, Adore
 and Worship one only True, Living and Eternal God, and

no more: That 'tis forbidden him, to Worship any *Creations* for a God, or to give it the Honour due to God; and that whosoever Worships any *Idols, Images, Pictures, or any graven thing* (whatsoever the Object be, whether in Heaven above, in the Earth, or in the Waters under the Earth) for God, breaks the *Commandment*, by committing *Idolatry*, and stands guilty of an inexorable and most damnable sin. Now having been taught that this is the intent of the *first Precept* of the *Decalogue*, he thinks there can be but little danger of his becoming *Superstitious* in his Worship, or an *Idolater*, for want of the *Second*: there being nothing in *this*, but what he is fully and expressly instructed in, by having learned the *First*: it being rather an *Explication* of this, than any *New and distinct Precept*. And for this reason he finds them in his Books put together as *One*, or rather as the *first Commandment* with its *explication*, by which means it comes about, that there are only *Three* in the *first Table*, teaching him his *Duty* towards God; and *Seven* in the *latter*, concerning his *Duty* to his *Neighbour*; which is the *Division* assign'd by St. *Augustin*. And though St. *Hierom* observes not this method, but divides them into *Four* and *Six*: yet there being no direction in *Scripture* concerning the *Number* of the *Commandments*, to be assign'd to each *Table*: nor to let us know, which is the *first*, which the *second*, which the *third* *Commandment*, or which the *last*. He is taught, that 'tis but an *unnecessary trouble*, to concern himself about the *Number* of them, or *Division*, whenas his whole business ought to be, the *Observance* of them in his *Life* and *Conversation*.

26. Of Mental Reservation.

HE is taught, to keep no Faith with any, that are reputed Hereticks by this People, of whatsoever Judg-

Church; and that whatsoever Promises he has made, tho' never so positive and firm, with this sort of People he may lawfully break, and cheat and cozen them without any scruple. And tho' he must not do this, by downright lying, and telling Untruths; for that would be a sin; yet he may make use of any indirect ways, such are dissimulations, equivocations, and mental reservations, and by these means draw them into his snares; and this without fear of offending God, who will please, with this kind of jugglery and alloms of these holy cheats.

He is taught to be courteous, frank, sincere, plain and faithful, without double dealing, subtilty or dissembling; this he is taught to observe and practise, and that without this 'tis not possible to please God. In the Catechism of Parochos, compil'd by order of the Council of Trent, and recommended to all Parish-Priests for the Instruction of the Faithful, he is taught, that by the Eighth Commandment is forbidden all dissimulation, whether in Word or Deed; that *cum se leve conjunctum sunt* to speak or do otherwise, than for the intimation of what is in the mind, is abominable and wicked; That no man can bear false witness against his Neighbour, whether he be Friend or Enemy. And Pope Innocent XI. in a Decree issued forth the Second of March, Anno 1679. has strictly commanded all the Faithful in vertue of holy Obedience, and under pain of incurring the Divine Vengeance, that they never Swear *equivocally*, or with any *mental reservation*, upon no account or pretended convenience whatsoever; and that if any presume either publicly

lickly or privately to teach or maintain the Doctrine of Swearing with *equivocations* or *mental Reservation*, that they *de facto* incur Excommunication *late Sententia*, and cannot be absolv'd by any, but the Pope himself, excepting at the hour of death. He is taught therefore to speak plainly and sincerely, without *dissimulations*, *equivocations*, *mental reservations*, or any such little artifices, which cannot be but very injurious to all *Society*, and displeasing to the *First Truth*. And now if any *Authors*, in communion with his Church, be produced as Patrons of inward Reserves, and grand abettors of these mental juggles; let them hold up their hands, and answer for themselves, their *Church* has declar'd for no such Doctrine, and is no more to be charg'd with their extravagant *Opinions*, than with the unexemplar lives of other her *Members*, whose *irregularities* are not at all deriv'd from their *Religion*, but from the neglect of their own corrupt Inclinations, and giving way to the temptations of their Enemy.

17. Of a Death-bed Repentance.

HE is bred up in a total neglect of the Service of God, of all *Virtue* and *Devotion*, while he is well and in good health; upon presumption of a death-bed-repentance; and a confidence, that all his sins will be certainly forgiven, if he can but once say, Lord have mercy upon me, at the last hour. And 'tis a sufficient encouragement to him, to rely wholly upon this, to see, that there is no

HE is bred up in the Service and Love of God, taught to work his Salvation in fear and trembling, to provide in health-time against the *Last hour*, and by no means to rely upon a death-bed-repentance; for that men, generally speaking, as they live, so they die; and 'tis to be fear'd greatly, that those who neglect God Almighty and forsake him all

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their

such profligate Villains, none of their life-time, will ever find him, at their death. So that, with St. *Augustine* he doubts the Salvation of as many, as defer their Conversion till that hour; and has no encouragement at all to do it. However, if any are found, that have been so neglectful of their Duty, as to put off this great business of *Eternity* to the *Last Moment*, he is taught, that, in Charity, they ought to have all *Assistance* possible; to put them in mind of their condition, to excite them to a hearty detestation of all their Offences: to let them know, that, though they deserve Hell fire in punishment of their wickedness, yet that they ought by no means *despair*, for that God is merciful; and, who knows, but, if they heartily call upon him, and endeavour for a sincere repentance, with an humble confidence on the *Merits* and *Passion* of *Jesus Christ*, he may hear their Prayers, shew them Mercy, and give them time to repent. These are all the Promises can be given in this point; and this is what he sees daily practis'd. And if some, by these means, are preserv'd from falling into despair, 'tis well; but as for any receiving from hence encouragement of comming into the like circumstances, he thinks there's but little danger, especially since there's nothing so often repeated in Books, no more common Subjects for Sermons, than the displaying the manifold perils of *delaying* ones *Conversion*, and putting off *Repentance* till the *last hour*.

28. Of Fasting.

HE is contented with the appearance of Devotion; and looking not beyond the name of Mortification, he sits down well satisfied with the shadow, without ever taking care for the Substance. And thus, being a great Pretender to Fasting and the Denial of himself, he thinks he has sufficiently complied with his Duty in this point, and made good his claim; if he has but abstain'd from flesh; And though at the same time he regales himself at Noon with all the variety of the choicest Fish, and stuffs himself at Night, with the best Conserve, and delicatest Juncets, and drinks all day the pleasantest Wines, and other Liquors: yet he persuades himself, that he is a truly Mortified man, that he has most Christian-like commemorated the bitter Death and Passion of his Redeemer, and done a Work of great force, in order to the suppressing his corrupt inclinations, and satisfying for the Offences of his Life past'd

HIS Church teaches him, that the Appearance of Devotion, the Name of Mortification and pretence to it, are only vain and fruitless things, if they are not accompanied with the substance. And that 'tis but a very lame compliance with the Ecclesiastical Precept of Fasting, to abstain from flesh, unless all other excesses, are at the same time carefully avoided. 'Tis true, his Church has not forbidden on these days the drinking of *VVines*, but permits a moderate use of it, as at other times; But is so far from giving liberty to any of her *Flock* of committing excesses, that she declares Drunkenness and all Gluttony whatsoever, to be more heinous and scandalous sins on such Days, than on any other: They being expressly contrary, not only to the Law of God, but also to the intention of the Church, which appoints these times for the retrenching Debaucheries, and conquering our vicious

*Nay, he has such a prepos-
 itious conceit of things, that he
 believes it a greater sin to eat
 the least bit of Flesh on a Fast-
 ing day, than to take downright
 drunk, or commit any other
 excess; as having less scruple
 of breaking the Command-
 ments of God, than of violating
 any Ordinance of the Pope,
 or any Law of his Church.*

*And yet at the same time, have little scruple of swearing, cursing, lying, or
 revelling the greatest part of the day. Which is not; be-
 cause they have more liberty for these, than the former;
 they being all most wicked Offences; but because they
 that do thus, are but Christians by halves, who with a kind
 of Pharisaical and Partial Obedience, seem to bear some of
 the Commandments most zealously in their hearts; while
 others they trample under their feet; scrupling many
 times at a Month, and at their occasions passing by a Beam
 undiscern'd: for which their Church is not to be account-
 able; but they themselves, as being guilty of a wilful blind-
 ness, and a most unchristian negligence, This is the real case
 of such of his Communion, who on days of Humiliation, while
 they abstain from Flesh, yet give scandal by their intem-
 perateness. They have a Command of God, by which they
 are oblig'd on all days to live soberly, and to avoid all Glas-
 siness and Drunkenness; and on Fasting days, besides this
 Command of God, they have a Church Precept, by which
 they are bound (if able) to eat but one Meal in a day, and
 that not of Flesh. And now if some are so inconsiderate
 and careless, as to be scrupulously observant of one of these
 Commands, and wholly negligent of the other; 'tis not be-
 cause their Religion teaches them to do so, (which detests
 and condemns all such scandalous partiality, and complying
 with*

with their Duty by halves) But because they shut their ears to all good Instruction, and chuse rather to follow their own corrupt Appetites, than the wholsom Doctrine of their Church.

92. Of Divisions and Schisms in the Church.

HE is of a Religion, in which there are as many Schisms, as Families: And they are subdivided in their Opinions, that commonly, as many as meet in Company, so many several Tenets are maintained: Hence arise their infinite and endless Disputes; and the disagreement of their Divines, who pretend to give a true and solid explanation of the Mysteries of the Christian Faith, and yet differ in as many Points as they write of. Besides, what variety of Judgments are there in their Religious Houses and Cloisters, none agreeing with another, in their Foundation, Institution and Profession? This being of the Religion of St. Dominick, that of St. Francis, a third of St. Bernard, others of St. Benedict; and so without Number; so that as many Orders, as many Religions. And yet they pretend to Christian Unity,

HE is of a Religion, in which there are no Schisms or Separations; all the Members of it (however spread through the World) agreeing like one Man in every Article of their Faith, by an equal submission to the Determinations of their Church. And no one of them, though the most Learned and Wise, ever following any other Rule in their Faith, besides this of assenting to a¹, that the Church of God planted by Christ, assisted and protected by the Holy Ghost, proposes to the Faithful to be believ'd, as the Doctrine of the Apostles, and receiv'd as such in all Ages. Which is, all unanimously to believe as the Church of God believes. No one of his Communion ever doubting of this, or scrupling to receive any thing, after his Churches Declaration. And now, though they all thus conspire in every Point of Faith.

amidst this diversity growing Faith; yet there is a great diversity amongst the School-men upon them every day. That diversity in their Divinity-points, and Opinions of such matters, as are no Articles of Faith, and have no relation to it, but as some Circumstance or Manner, which, being never defin'd by their Church, may be maintain'd severally, either this or that way, without any breach of Faith, or injury to their Religion: And of these things only they Dispute, and have their Debates, in manner of School-Exercises, without any disagreement at all in their Belief, but with a perfect Unity. The like Unity is there amongst the Religions Orders, all which say the same Creed, own the same Authority in the Church of Christ, and in every thing profess the same Faith; and have no other differences, than as it were of so many several steps or degrees in the practise of a Devout and Holy Life. Some being of a more Severe and Strict Discipline, others of a more Gentle and Moderate. Some spending more time in Praying, others more in Watching, others more in Fasting, some being intended for the Catechising, and breeding up of Youth; others for taking care of Hospitals, and looking after the Sick; others for going amongst Infidels, and Preaching to them the Gospel of Christ, and for such like Pious and Christian Designs, to the greater Glory and Honour of God. Which differences make no other difference in the several Professors, than there was between Mary and Martha, who express'd their Love and Service to their Lord in a very different employ; but both commendably, and without any danger of prejudicing the Unity of their Faith,

30. Of Fryars and Nuns.

HE is taught to have a high esteem for all those of his Communion, who Cloistering them-

HE is taught to have a high esteem for those of his Communion, who under

selves up, become Friars, and then take that sort of life, Nuns, a sort of People, who which according to Christ's call themselves Religious, and own direction, and his Apostles, is pointed out as the best. are nothing but a Religious Cheat; under the cloak of A sort of People, who under Piety and pretence to Devotion, endeavour to perform all that God deceiving the World; and living has Commanded, and also what is to the height of Wickedness, as he has Counsell'd, as the better, under the notion of Saints. They and in order to more perfection. They hear Christ declaring the danger of Riches; they therefore embrace a voluntary Poverty, and lay aside Obedience, and observe nothing less; but live in all respects so irregular and scandalous, that were there to be taken a compendious draught of all the Luxury, Pride, Covetousness, Irreligion, and uncharitableness, thro' the whole World, it might be model'd according to what is acted between any of these four Walls, in which these Religious live, without danger of hurting any thing, that is with single State, Consecrating their Virginity to God, that so they may be wholly intent on his service, and be careful how to please him; while she that is married is to be for the things of the World, how she may please her Husband, (1 Cor. 7. 32, 33, 34, 38.) The Gospel Proclaims, that those that will follow Christ, must deny themselves; they therefore renounce their own wills, and with respect to their own proper inclinations, pass their life in a perpetual obedience. And because the World is corrupt, so that to a Pious Soul, every business is a Distraction, every diversion a Temptation, and more frequent the Provocations to Evil, than Examples to Good; they therefore retire from it as much as possible, and confining themselves to a little Corner or Cell, apply themselves wholly to Devotion, making

ing *Prayer* their business, the *Service of God* their whole employ, and the *Salvation* of their *Souls* their only design. And now if in these *Extremities*, where every thing is order'd, as it may be most advantageous for the promoting *Vertue* and *Devotion*, nothing permitted that is likely to prove a disturbance to Godliness, or allurements to Evil, yet some live scandalously, and give ill example to the World; What can be said; but that no *State* can secure any Man; and that no such provision can be made in order to a *Holy Life*, but it may be abus'd? But yet he does not think that such *abuses*, and the viciousness of some, can be argument enough to any just and reasonable Man, to condemn the *whole*, and the *Institution* it self. Is not *Marriage* abus'd an infinite number of ways, and many forc'd to embrace this state, or at least to accept of such particular Persons contrary to their own choice and liking; Is there any state in this World, any Condition, Trade, Calling, Profession, Degree, or Dignity whatsoever, which is not abus'd by some? Are *Churches* exempt from *abuses*? Are not *Bibles* and the *Word of God* abus'd? Is not *Christianity* it self abus'd, and even the *Mercy of God* abus'd? If therefore there is nothing so Sacred and Divine in the whole World, which wicked and malicious Men do not pervert to their ill designs, to the high dishonour of God, and their own Damnation. How can any one upon the meer consideration of some *abuses*, pass Sentence of Condemnation against a thing, which otherwise is Good and Holy? 'Tis an undeniable truth, that to embrace a Life exempt, as much as can be from the turmoils of the World; and in a quiet retirement to Dedicate ones self to the *Service of God*, and spend ones days in *Prayer* and *Contemplation*, is a most commendable undertaking, and very becoming a *Christian*. And yet if some, who enter such a course of life as this; fall short of what they pretend, and instead of becoming eminent in *Vertue* and Godliness; by their unexemplar lives, prove a *Scandal* to their *Profession*: Is their *Rule* and *Institution* to be condemned; or rather, they who swerv'd from it? No, let not the Dignity of an *Apostle*, suffer for the fall of *Judas*: Nor the

the *Commandments* lie under an aspersi^{on}, upon the account of those that break them,

31. Of Wicked Principles and Practices.

HE is a Member of a Church, which is called Holy; but in her Doctrine and Practices so Foul and Abominable; that whosoever admires her for Sanctity, may upon the same grounds be brought to Vice it self. Has ever any Society since Christ's time, appear'd in the World so black and deform'd with Hellish Crimes as she? Has not she out done even the most Barbarous Nations and Infidels with her Impieties; and drawn a scandal upon the name of Christianity by her unparallel'd Mises? Take but a view of the hyrrid Practices she has been engag'd in, of late years; consider the French and Irish Massacres; the Murder of Henry the Third and Fourth Kings of France, the Holy League, the Gun-powder-Treason, the Cruelty of Queen Maty, the Firing of London, the late Plot in the Year 1678. to subvert the Government, and destroy his

HE is a Member of a Church, which, according to the 9th Article of the Apostles Creed, he believes to be Holy; and this not only in Name, but also in Doctrine; and for witness of her Sanctity, he appeals to her Councils, Catechisms, Palpi, and Spiritual Books of Direction; in which the main design is, to imprint in the hearts of the Faithful, this comprehensive Maxim of Christianity; That they ought to love God above all things, with their whole heart and soul and their neighbours, as themselves. And that none flatter themselves, with a confidence to be saved by Faith alone without living soberly, justly and piously; as is in the Council of Trent, Sess. 6 c. 11. So that he doubts not at all, but that as many as live according to the direction of his Church, and in observance of her Doctrine, live holily in the Service and Fear of God;

Majesty, the death of Sir Edmundbury Godfrey, and an infinite number of other such like devilish Contrivances; and then tell me, Whether that Church, which has been the Author and Promoter of such barbarous Designs, ought to be esteem'd Holy, and respect'd for Piety and Religion, or rather to be condemn'd for the Mistress of Iniquity, the Whore of Babylon, which hath polluted the Earth with her Wickedness, and taught nothing but the Doctrine of Devils? And let never so many Pretences be made, yet 'tis evident, that all these detestable Practices have been done according to the known Principles of this Holy Church, and that her greatest Parsons, the most Learned of her Divines, her most eminent Bishops, her Prelates, Cardinals, and even the Popes themselves, have been the chief Managers of these Hellish Contrivances. And what more convincing Argument, that they are all well approved, and conform to the Religion taught by their Church? And will it be said, that these Practices, which have been scandalous in their Lives, wicked in their Designs, without the Fear of God in their hearts,

and with an humble confidence in the Merits and Passion of their Redeemer, may hope to be receiv'd, after this Life, into eternal Bliss. But that all in Communion with his Church do not live thus holily, and in the fear of God, he knows 'tis too, too evident; there being many in all places, wholly forgetful of their Duty, giving themselves up to all sorts of Vice and guiley of most horrid Crimes. And tho' he is not bound to believe all to be Truth, that is charg'd upon them by adversaries; there being no Narrative of any of those devilish Contrivances and Practices laid to them, where in Russia and Fara have not made great additions; where in things Dubious are not improv'd into Certainties, Suspicions into Realities, Fears and jealousies into Substantial Plots, and down-right Lies and Recorded Perjuries into Pulpit, nay Gospel-truths, Yet he really thinks, that there has been Men of his Profession of every rank and degree, learned and unlearned, high and low, Secular and Ecclesiastick, that have been scandalous in their Lives, wicked

or case of their own Salvation. But what then? Is the
 whole Church to be condemn'd, for the vicious lives of some
 of her Professors, and her Doctrine to stand guilty of as many
 Villanies, as these commit, who neglect to follow it? If
 so, let the Men of that Society, Judgment or Persuasion, who
 are not in the like circumstances, *sing the first psalm*. Cer-
 tainly if this way of passing Sentence, be once allow'd as
 just and reasonable, there never was, nor ever will be, any
 Religion or Church of God upon the Earth. 'Tis but reckon-
 ing up, the Idolatries, Superstitions, Cruelties, Rebellions,
 Murders of Princes, Impieties, and other such like Enor-
 mities, committed by the Jews, as they stand recorded in
 Scripture; and 'tis immediately provid, that the Jews
 were never the chosen People of God, nor their Law, the
 Dictates of Heaven. 'Tis but making a List of the *Misde-
 meanours, Irregularities, Abuses, Excesses, Treacheries, Simony,
 Separations, Discords, Erroneous Doctrines*, to be found even
 in the time of the Apostles and their followers; and they
 are all effectually provid to be the Disciples of *Antichrist*,
 and that the World's Redeemer had no sooner ascended into
 Heaven, but his Apostles left him; and began to set up for
 Schism and Vice. By this way, *Constantine* may be evident-
 ly condemn'd for an *Heathen*, because he murder'd his *Wife*
 and his *Son*. And the Religion of *Theodosius* be mark'd out
 for *Atheism*, because by his order, Seven Thousand *Thessa-
 lonians*, were treacherously massacred in three hours space,
 without distinction of Sex or Age, or the Innocent from
 the Guilty. A *Confident Undertaker* would find no difficul-
 ty in proving all this; especially if he had but the *Gift*,
 of *exaggerating* some things, *misrepresenting* others, of finding
Authorities and *Texts* for every idle Story, of charging
 the extravagant Opinions of every single Author upon the
 Religion they profess, of raking together all the Wicked-
 ness, Cruelties, Treacheries, Plots, Conspiracies, at any
 time committed, by any ambitious Desperado's or wicked
 Villains; and then positively asserting, that what these
 did

did, was according to the *Doctrine* of that Church of which they were Members; and that the true Measures of the *Sanctity* and *Goodness* of the Church in whose Communion these Men were, may be justly taken from the Behaviour of such *Offenders*. But certainly no Man of Reason and Conscience can allow of such Proceedings. No sober Man would ever go to *Tyburn*, and *Whetstone Park*, to know what is the *Religion* profess'd in *England* according to *Law*. Nor would look into all the *Sink*, *Jakes*, *Dunghills*, *Common-shores* about *Town*, from such a Prospect to give a true Description of the City. Why therefore should the Character of the Church of *Rome* and her *Doctrine* be taken only from the loose Behaviour and wicked Crimes of such, who, tho' in Communion with her, yet live not according to her direction? She teaches Holiness of Life, Mercy to the Poor, Loyalty and Obedience to Princes, and the Necessity of keeping the Commandments. (witness the many Books of Devotion and Direction, made *English*, for publick benefit, written originally by *Papists*) and great numbers there are (God be prais'd) who practice this in their Lives. And now if there be many also, who stop their ears to good instruction, and following the Suggestions of their own ungovern'd Appetites, of Pride, Ambition, Covetousness, Luxury, &c. so lay aside all concern of Salvation, and become unchristian both to God and their Neighbour, that they are a Shame to their Profession: why should the Church be represented according to the *wickedness* of those that neglect her *Doctrine*, and not rather by the *Piety* and *Exemplar Lives* of such as follow it? Is not this to deal by her, (if we may use such a Comparison) as 'tis generally done by the *Sign* of *St. Dunstan*, near *Temple-bar*: on which, tho' the *Saint* be drawn almost in the full proportion, and there's no more of the *Devil* on it; besides the reaching towards him with a pair of *Tongs*; yet 'tis describ'd only by the Name of the *Devil Tavern*, without the least mention of the *Saint*? And is not this partiality unjust, and these piece-meal Descriptions

scriptions unreasonable. Let the Character of the Church be given according to what she teaches, and not according to the *Writings* of every *private Opinion*; and the *Practices* of every wicked *tyer*; and then there's no fear of its coming out *longly* and *deform'd*. Neither let any one pretend to demonstrate the *Faith* and *Principles* of the *Papists* by the *Works* of every *Divine* in that *Communion*; or by the *Affions* of every *Bishop*, *Cardinal*, or *Pope*; for they extend not their *Faith* beyond the *Declarations* of *General Councils*; and standing fast to these, they yet own, that many of their *Writers* are too loose in their *Opinions*; that all *Bishops* and *Cardinals* are not so edifying, as it becomes their state; and that *Popes* may have their failings too. A *Pope* is a Temporal Prince, keeps a *Court*, has variety of Officers about him. And if he has *Flatterers*, and *Misinformers* too, 'tis nothing but what all Princes are sensible of, but cannot remedy. And hence he doubts not, but 'tis possible that he may be engag'd in unlawful undertakings, and invite others to the like. And thus all other *Princes* subject to this too. But what then? These *Affions* of *Popes* concern not the *Faith* of those, who are in *Communion* with them; they may throw a scandal indeed upon the *Religion*, but they can never alter it's *Crow*. But what need any other return to the numerous *Clamours* made daily against the *wickedness* of the *Papists*? 'Tis a sufficient *Vindication* of their *Chief Pastors* or *Popes*, (to use the words of a Person of *Quality*) that among two hundred and fifty, that have now successively bore that Charge, there are not above ten or twelve against whom their most malicious adversaries can find occasions of spitting their venomes; and that a Challenge may be made to the whole *World*, to shew but the fifth part of so many *successive Governors*, since the *Creation*, of which there have not been far more that have abus'd their *Pomer*. And as for their *Flock* and *People* owning this *Authority*, 'tis true, many wicked things have been done.

done by some of them; and do many like Libertines, neglect the care of their Souls: but however the *Generality* of them live like *Christians*; few come to them, but with their *Religion*, they change also their *Manners* for the better; few desert them, but such who seem to be fallen out with all *Christianity*; and whosoever will look into any of our neighbouring *Papist* Towns, as *Paris*, *Antwerp*, *Gant*, &c. will find in any one of them, more *Praying*, more *Fasting*, more *receiving the Sacrament*, more *visiting Prisoners and the Sick*, more *Almsgiving*, than in any ten Towns of the *Reformation*.

Of Miracles.

His so given up to the belief of idle Stories, and Ridiculous Inventions, in favour of his Saints, which he calls Miracles; that nothing can be related, so every man, as foolish, and almost impossible; but it gains credit with him, and he is so credulously confident of the truth of them, that there's no difference to him between these Tales, and what he reads in Scripture. 'Tis a pretty Romance, so few make any doubt, but of Saint Francis's Cord, and the Scapular, Saint Anthony, Saint Bridget, and other such *Quack* Alexander, Mahomet, Favourites of Heaven, Herod, Luther, &c. Why should he doubt of the truth of many of these, may excuse the persua-
His not oblig'd to be- lieve any one *Miracle*, besides what is in the Scrip- ture; and for all others, he may give the credit, which in *prudence* he thinks they de- serve; considering the *Honesty* of the Relator, the *Autho- rity* of the Witnesses, and such other circumstances, which on the like occasions use to gain his assent. And if upon the account of meer History, and the consent of Authors, few make any doubt, but that there was such an one as Saint Bridget, and other such *Quack* Alexander, Mahomet, Favourites of Heaven, Herod, Luther, &c. Why should he doubt of the truth of many of these, may excuse the persua-
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of *Bevis of Southampton*, the *Seven Champions*, or *Quevedo's Dreams*; for these have nothing to compare to the former, either for rare invention, wonderful surprises or performance of impossibles.

ly the like consent of *Authors* and *History*, but also are attested by great numbers of eye-witnesses, examin'd by Authority, and found upon Record, with all the formalities due to such a Process: *Saint Augustin* relates many *Miracles* done in his time, so does *St. Jerome* and other *Fathers*, and if they doubted nothing of them then, Why should he question the truth of them now? He finds that in the time of the *Old Law*, God favour'd many of his Servants, working *Miracles* by their hands; and he thinks now that God's hand is not shortned; that the *Disciples of Christ* are no less *Favourites* of Heaven, than those of *Moses*; and that the *New Law* may be very well allow'd to be as *Glorious* and as particularly *priviledg'd* as the *Old*: especially since *Christ* promised that his *Apostles*, should do greater *Miracles*, than ever he himself had done. And what if some *Miracles* recounted by *Authors*, are so wonderfully strange, that to some they seem *Ridiculous* and *Absurd*; are they the less true upon this account? Is not every thing *Ridiculous* to *Unbelievers*? The whole *Doctrine* of *Christ*, is a *Scandal* to the *Jews* and *Folly* to the *Gentiles*. And what more *Absurd* to one that wants *Faith*, than the *Miracles* recounted in the *Old Testament*? Might not such an one turn them all into *Ridicule* and *Buffoonry*? Take but *Faith* away, and see what becomes of *Balaam* and his *Ass*, *Samson* and his *Jaw-bone*, *Elias* and his *Fiery Chariot*, *Elijah's Mantle*, *Ax-shad* and *Dead-Bones*, *Gideon's Pitchers*, *Lamps* and *Trumpets* in demolishing the *Walls of Jericho*, *Moses* and his *Burning-Bush*, his holding up his hands for the *Victory* over his *Enemies*, his parting of the *Red-Sea*, and *Joshua's* commanding the *Sun* to stand still, &c. Might not these, and all the rest be painted out as *Ridiculous*, as any supposed to be done since *Christ's* time, and be put in the same List, with the *History* of *Bevis* or *Guy*

of *Warwick*: A little *incredulity*, accompanied with a *pre-jumption* of measuring Gods Works by Humane Wisdom, will easily make the greatest part of them, pass for *Follies* and *Aburd Impossibilities*. And though he is so far from giving equal assent to the *Miracles* related in *Scripture*, and the others wrought since; that the former he believes with a *Divine Faith*, and the rest with an *inferiour* kind of assent, according to the Grounds and Authority there is in favour of them, like as he does in *Prophane History*: Yet the *strangeness* of these, never makes him in the least doubt of the *Truth* of them, since 'tis evident to him, that all the Works of *Heaven* far surpass all his *reasoning*, and that while he endeavours but to look even into the very *ordinary* things daily wrought by God Almighty, the *Motion* of the *Sun*, *Moon* and *Stars*, the *Flowing* of the *Sea*, the *Growing* of an *Ear* of *Corn*, the *Light* of a *Candle*, the *Artifice* of the *Bees*, &c. he quite loses himself, and is bound to confess his own *Ignorance* and *Folly*, and that God is *Wonderful* in all his *Works*, a God *surpassing* all our knowledge. Whatsoever therefore is related upon good grounds, as done by the extraordinary Power of God, he is ready to assent to it, although he sees neither the *how*, the *why*, nor the *wherefore*; being ready to attribute all to the Honour and Praise of his *Maker*, to whose Omnipotent Hand, most of poor Man's *Impossibles*, are none.

33. Of Holy Water.

HE highly approves the *Superstitious use* of many inanimate things, and attributes wonderful effects to such Creatures, which are but *Holy Water*, *bless'd Candles*, **H**E utterly disapproves all sorts of *Superstition*. And yet is taught to have an esteem for

in a very inferiour rank, and able to do no such things. Holy Water is in great esteem with him, so are Blessed Candles, Holy Oyl and Holy Bread, in which he puts so much confidence, that by the Power of these, he thinks himself secure from all Witchcraft, Enchantment; and all the power of the Devil; nay, that by the help of these senseless Mediators he may obtain remission of his venial or lighter sins. And in the use of these things, he is taught by his Church to be so obstinately positive, as if he had the Authority of Fathers and Scripture to back it, when as there is not the least grain of Reason, no hint of Antiquity, no Text throughout the Word of God for the defence, command, or even permission of it.

above their natural Power; and this without any Superstition? Was there Superstition in the Waters of Fealausse, (Numb. 5. 17.) in the Shew-Bread, in the Tables of Stone, in the Salt us'd by Elijah for sweetening the infected Waters; in the Liver of the Fish, taken by the Angel Raphael for expelling the Devil? Was it Superstition in Christ to use Clay, for the opening the eyes of the Blind; or in the Apostles to impose hands for the bringing down the Holy Ghost upon Christians; or to make use of Oyl for the curing the sick (Mark 6. 13.) And though there be no express Com-

mand, Holy Oyl, and Holy Bread; not doubting, but that as such Men, who have Consecrated themselves to the service of God, in the Preaching the Gospel and Administration of the Sacraments, have a particular respect due to them, above the Lay: As Churches Dedicated to God are otherwise to be look'd on, than other dwelling Houses: So likewise these other Creatures, which are particularly deputed by the Prayers and Blessing of the Priest, to certain uses for God's own Glory, and the Spiritual and Corporal good of Christians, ought to be respected in a degree above other things. And what Superstition in the use of them? Has not God himself prescribed such inanimate things, and Holy Men made use of them, for an intent

mand in *Scripture* for Blessing *Water, Bread, &c.* yet there is this assurance, that every *Creature* is sanctified by the *Word of God* and *Prayer*, (*1. Tim. 4. 5.*) and frequent *Promises*, that God would hear the *Prayers of the Faithful*. Why therefore should he doubt, but that these *Creatures*, on which the *Blessing of God* is, solemnly implor'd by the *Word of God* and the *Prayers of the Priest and People*, for their *Sanctification*, are really *Sanctified*, according to the *Assurance of the Apostle*, and the *Promises of God*. *St. Cyril of Jerusalem*, who liv'd in the *Third Century*, made no question, but that as those things, which are Offered to *Idols*, though pure in their own nature, are made impure by the *Invocation of Devils*: so on the contrary *simple Water* is made *Holy*, and gets a *Sanctity*, by vertue receiv'd from the *Invocation of the Holy Ghost*, *Christ our Lord* and his eternal *Father*, (*Cyr. Catech. 3. 3.*) *St. Augustine* was of the same Judgment, touching the *Benediction of Bread*; affirming, that the *Bread* which the *Catechumens* did take, tho' it was not *Christ's Body*, yet it was *holy*; yes, and more *holy* than the *Meat* wherewith we are nourish'd, (*Aug. Tom. 7. l. 2. de Pecc. Mer. & Remis. c. 26.*) The like is to be seen in the *Epistle of St. Alexander*, who govern'd the *Church* but fifty years after *St. Peter*; where he declares the *Custom* even at that time of blessing *Water*, and confirms the *Practice of it* by his *Command*. And that *Water* thus *blest* was capable by vertue receiv'd from *Heaven*, of working effects above its own *Nature*, was the *Sentiment of Christians in the Primitive times*; *Epiphanius* makes early mention, (*Tom. 21. 2. cont. har 30.*) where he relates a passage at length, how that *Water* being blessed in the *Name of Jesus*, and sprinkled upon *Fire*, which by *Witchcraft* was made *unactive* and hindred from burning, immediately the *Enchantment* ceas'd and the *Fire* burn'd. As also that a *Possess'd Person* being besprinkled with *blest Water*, the *Party* was immediately cured. *Theodoret* has the like *Narration*, of the *Devil* hindring *fire* from burning, and how that he was chased away, and the *charm* dissolved by *blest Water* being thrown on it, (*lib. 5. Eccl. h. 1.*)

And

And does not St. Hierom (*in vit. Hilariſon*, p. 323. *Paru print.*) make this relation, how that *Italians* took *Water* from bleſſed *Hilariſon*, and caſt it on his betwitched Horſes, on his Chariot, and the Barriers from whence he uſ'd to run, and that the Charm or Witchery did ceaſe upon the ſprinkling this *Water*; ſo that all cried out, *Marnas vitus eſt a Chriſto*. *Chriſt hath conquered Marnas* (the Idol.) And now there's no jeering and ridiculing theſe things, will ever make them look like idle *Superſtitious*, to one that conſiders ſeriously, how much they are grounded upon *Reason*, the *Word of God*, *Antiquity*, and the *Authority* and *Practice* of the *Catholick Church*; which though it approves the uſe of them; yet it teaches plainly, that there is no *Confidence* to be put in any thing, but only in *Jeſus Chriſt*; and what power theſe things have, they have not of *themſelves*, but only from *Heaven*, and by the invocation of the Name of *Jeſus*; who as by his heavenly *Bleſſing*, he enables us to do things above the power of *Nature*; ſo alſo by the *Prayers* of his *Church* he bleſſes theſe things, in order to the working effects above their own natural qualities, that by them his *Eaſterly Benefits* may be applied to us; and that ſo the Faithful may more particularly honour and bleſs him in all his *Creatures*.

34. Of Breeding up People in Ignorance.

HE is train'd up in Ignorance, and 'tis the chief means made uſe of by his Church, for preſerving Men in that Communion, to hide from them her manifold Myſteries of Iniquity, her ſottiſh Superſtitious, her *Christian* Doctrins, by per-
HE has all the liberty, encouragement and convenience of becoming learned, of any People or Perſon whatſoever. And none that has ever look'd over any Library, and found that the greateſt numbers and choiceſt Books of all Sci-
 ences,

forming all in unknown Tongues, and not permitting the poor misled People to look into, or understand any thing that they Believe or Profess, And by this Blindness they are persuaded to embrace such infinite numbers of gross Errors, that were but the veil taken from their eyes, but for one half hour, and they but permitted to have one fair prospect of their Religion, thousands and thousands would daily desert him and come over to the Truth.

ences, have men of his Communion for their Authors: None that in his Travels, has taken a thorough view of the Universities in Popish Countries, of the Sorbon, Louvain, Salamanca, Bologn, &c. and consider'd their laborious studies in Philosophy, Divinity, History, the Fathers, Councils, Scripture, &c. and besides Students here, has seen how many thousands there are in Religious Houses, who, free from the disturbances of the

World, make Vertue and Learning the business of their whole Life; will ever lay Ignorance to the charge of the Papists; but must in justice confess, that amongst them, are to be found as many, and as great Scholars, as amongst any People or Society in the World. And tho' the Vulgar and common sort, of that Profession, understand not Latin; yet are not they train'd up in ignorance of their Religion, nor led along in blindness; but are so provided of Books in their own Mother tongue, of Instruction and Devotion, wherein is explicated the whole Duty of a Christian, every Mystery of their Faith, and all the Offices and Ceremonies perform'd in the Church; that they must be very negligent, or else very meanly parted, who do not arrive to a sufficient knowledge of their Obligation in every respect. And whosoever has seen the great pains and care some Good men take abroad, in explicating, on Sundays and Holy days in their Churches, and on Week-days in the Streets, the Christian Doctrine to the crowds of the ignorant and meaner sort of people; not omitting to reward such as answer well, with some small gifts, to encourage Youth and provoke them to a commendable emulation; will never

ver say, that the *Papists* keep the poor People in *Ignorance*, and hide from them their *Religion*; but rather that they use all means for instructing the *Ignorant*, and omit nothing can in any ways conduce for the breeding up of *Youth*, in the knowledge of their *Faith*, and letting them see into the *Religion* they are to profess. Neither does it seem to him, even so much as probable, that if the *Church-Offices* and *Service*, &c. were perform'd in the *Vulgar-tongue*, that upon this the *non-Ignorant* and *blindled* People, would immediately discover so many idle *Superstitions*, senseless *Devotions* and *gross Errors*, that they would in great numbers upon the light become *deserters* of that *Communion*, in which now they are profess'd *Members*. For since there is nothing done but in a Language, which the *Learned*, *Judicious* and *Leading Men* of all Nations do every where understand, and yet these espy no such *Ridiculousities*, which fright them from their *Faith*; but notwithstanding the seeing all thorough and thorough, they yet admire all for *solid*, *holy* and *Apostolical*, and remain steadfast in their *Profession*: how can it be imagin'd that the vulgar, weak and unlearned sort, did they but understand all as well as they, would espy any such *Errors* and *Superstitions*, which these others, with all their *Learning* and *Judgment* cannot discover? No, he thinks there's no reason to fear, that what passes the Test among the *Wise* and *Learned*, can be groundedly call'd in question by the *Multitude*.

35. Of the Uncharitableness of the Papists.

His Church teaches him to be very uncharitable; it being her constant *Doctrine*, that none out of her *Communion* can be *Saved*. So that let a man be never so honest in his Deal-

His Church teaches him no *uncharitableness* at all, and the *Doctrine* she delivers concerning the desperate estate of *Hereticks* and *Schismaticks*, is nothing but what

ing, never so just to his Neighbour, never so charitable to the Poor, and constant in his Devotion to his Maker; yet all this shall avail him nothing, if he be not a Member of his Church. 'Tis not enough for him to believe in Jesus Christ, to confess him his Redeemer, to believe that he died for our Sins, that he rose again, and ascended into Heaven; unless he believes and assents to every Article and Tenet declar'd by any of his General Councils; for that obstinately to deny any one of these, does as certainly place him at the Left hand of the Judge, as if he perversely stood out against the truth of Christianity, and denied Jesus Christ to be God. And by this means, as many as by his Church are mark'd out for Schismaticks or Hereticks, are to expect nothing but Damnation; or rather are condemned already.

did not only shake the dust off their feet, in witness against those who deny'd them entrance, and refus'd to believe in Jesus; but also denounc'd such of the Brethren to stand guilty of damnation, who notwithstanding their belief in Jesus, that he died for the Redemption of Man, and that Rising again he Ascended into Heaven; did make Divisions amongst the Faithful, or Preach'd any new Doctrine contrary to what they had delivered. St. Paul is very express in this,

what she has learnt from the mouth of Christ and his Apostles. Among the last Adverses, recommended by our Saviour at his Ascension, is found the Sentence of doom pronounc'd against all such as would not receive the Doctrine preach'd by the Apostles. *Preach the Gospel* (says Christ Mark 16. 16.) *to every Creature: he that believeth, and is baptized, shall be saved: but he that believeth not, shall be damned.* And this is all his Church delivers in this point, repeating the same Sentence of condemnation against all such as will not receive and believe the Doctrine left by Christ, and preach'd by his Apostles. And if among those that believe not, she comprehends not only *Infidels* and *Heathens*, but also all *Hereticks* and *Schismaticks*; 'tis nothing but what she has receiv'd from the Apostles, who

who

who foretelling *Timothy* (1 *Tim.* 4. 1, 2, 3.) of some, who in latter times, would come and Preach a Doctrine, *Forbidding to Marry, and commanding to abstain from Meats, which God hath created to be received*: brands them with the infamous title of men that *depart from the Faith, giving heed to seducing spirits, and doctrines of Devils*. In these words plainly letting him understand, that tho' these Men would not deny Christ, yet that their false Doctrine in those two other Points, were enough to make them *Seducers, Deserters of Christ, and Leaders to the Devil*. And does not he as expressly, in his 2d. *Epistle to Timothy* (c. 2. v. 16, 17, 18.) condemn *Hymeneus and Philetus, for prophane and vain babblers, increasers of ungodliness, and overthrowers of the Faith, who concerning the truth erred only in one Point, saying, that the Resurrection is past already*? By which 'tis manifest to him, that the Doctrine now taught him by his Church, is nothing but what she has learnt from *S. Paul*, and the rest of the *Apostles*; it being deliver'd by them, that he is a *liar who denieth that Jesus is the Christ* (1 *Joh.* 2. 22.) And that every spirit that confesses not, that *Jesus Christ, is come in the flesh, is not of God*, (ib. c. 4. v. 3.) And not only this, but likewise, *A man that is an Heretick, after the first and second admonition, reject; knowing that he is such, is subverted and sinneth, being condemn'd of himself*, (Tit. 3. 10, 11.) With this weighty advice to the Brethren, in which they are commanded in the Name of our Lord *Jesus Christ, to speak all the same thing, that there be no divisions among them, but that they be perfectly joined together in the same mind and in the same judgment*, (1 *Cor.* 1. 10.) For that having strife and divisions among them, they will shew themselves to be carnal, and to walk as men, (ib. c. 3. v. 3.) That therefore, there being but one body, and one spirit, one Lord, one Faith, and one Baptism, they should endeavour to keep the unity of the Spirit, in the bond of peace, and not be tossed too and fro like children, and carried about with every wind of doctrine, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive, (Ephes. c. 4.

v. 3, 4, 5, 14.) *Who transforming themselves into the Apostles of Christ, are false Apostles, deceitful workers,* (2 Cor. 11. 13.) But certainly accursed, for that troubling the faithful they would pervert the Gospel of Christ, and preach another Gospel, than that which had been preach'd by the Apostles, (Gal. 1. 7, 8.) And this is the Sum of the Doctrine of his Church, which believing that Faith is necessary to Salvation, it being impossible, without Faith to please God, (Heb. 11. 6.) teaches likewise, that the Faithful ought to hold fast the profession of their Faith without wavering, for that not only they lose it, who deny Jesus Christ to be God, as some have done: but also all those, who endeavor to pervert the Gospel of Christ, and in any point of Faith obstinately deny, or teach otherwise than was taught by Christ and his Apostles, as Hymenus and Philetus did: so that, that Christian makes but a very imperfect and lame profession of his Faith, who can only say, *I believe that Jesus Christ is come in the flesh, and that he is God and Man, the Redeemer of the world: unless he can with Truth add this likewise, I also believe the whole Gospel that he preach'd, and every point of Faith, that he has taught and deliver'd to us by his Apostles:* there being the same Obligation to obey his Precepts, and hearken to his Words, as to acknowledge the Divinity of his Person; and it being a sin of the same blackness, obstinately to oppose any point of his Doctrine, as to deny the truth of his Person: 'Tis not therefore any uncharitableness in his Church, to declare plainly this miserable unhappy state of all such, who wilfully oppose and separate from the Doctrine of Christ, delivered by the Apostles, and continued in the Catholic Church; and of such who disobey and separate from the Government of the same Church, which Christ has Commanded all to hear and obey; But 'tis her Zeal so to do, and the same solicitude for the salvation of Souls, which mov'd the Apostles heretofore, to Preach the like Doctrine to their Flock, as also the

the Primitive Christians to expel their Communion, and Anathematize all such, who by broaching erroneous Tenets, contrary to any point of Receiv'd Doctrin, or by disobedience, did wilfully divide themselves from the Belief or Discipline of the Catholick Church: Such as were *Marcion*, *Basilides* and *Bardeſanes*, who were Condemn'd in the First Age, for opposing that Article of our Faith, in which we beleive the *Resurrection of the Dead*; such the *Archonticks*, Condemn'd likewise for denying the necessity of *Baptism*: Such *Tatianus*, &c. for Preaching *Marriage to be unlawful*. Such the *Millenarians*, for maintaining a thousand Years Reign of Christ upon Earth, with his Saints in sensual pleasures. And so in all Ages others were condemn'd upon the like account. It having been always a receiv'd Custom, even in the purest time of the Gospel, for the Elders and Prelates, to whose charge Christ committed the care of his Flock, to oppose all those that by new Doctrin, or by making *Schisms and Divisions*, did disturb its peace: and not to permit any that by such like means did endeavour to destroy its Unity, so much desir'd and recommended by the Apostles. So that they were equally declar'd Enemies of Christianity, who denied Christ; and they, who confessing Christ, did yet contradict and reject any part of his Doctrin. And this upon the Principle, that *Christian Faith ought to be entire*. For that every Article, Mystery and Point of it being delivered by the same hands, and recommended by the same Authority; whosoever did oppose any one Point of it, was immediately judg'd guilty of all, in discrediting the Authority, on which the whole stood equally grounded. And this is that great Truth proclaim'd above thirteen hundred years ago, and now every where read in *St. Athanasius's Creed*. *Whosoever will be saved: before all things it is necessary that he hold the Catholick Faith. Which Faith, except every one do keep Whole and Undivided; without doubt, he shall perish everlastingly*. By which words was made known to the Christian World, the Sense and Doctrin of the then pure and unspotted Church, as receiv'd from Christ and

his Apostles. That it is in vain for any one to hope for Salvation, unless he first believe the *Catholick Faith*; and that whosoever does not believe it *Whole and Undivided*, shall certainly perish everlastingly. Which is a Doctrine like that deliver'd by the Apostle, concerning the observance of the Laws of God; that as whosoever *fails in one, is made guilty of all*; so also, whosoever disbelieves one Article of the Catholick Faith, does in a manner disbelieve all. There being no more hopes of Salvation for one that denies obstinately any *one* Point of the Catholick Faith, tho' he believes all the rest; than there is for one, who keeps *Nine* of the Commandments, with the Breach of the *Tenth*. An obstinate opposition against *one* Point of Faith, and a sin against *one* Commandment, being as certainly damnable, as if 'twere against *all*. There being the same reason, and an equal necessity that the Observance of God's Law, and the Assent to the Catholick Faith be *alike Entire and Whole*. And now being convinc'd, that none can believe to Salvation, but he that embraces the Catholick Faith thus *wholly and extirely*, by an equal submission to all the *Mysteries* contain'd in it, without opposition to any. And being likewise convinc'd, that no one can arrive to the true knowledge of this *Faith*, with an assurance of its *Integrity*, but by receiving it as propos'd and believ'd by the *Church of Christ*; Which *Church* was founded by the Son of God, watered with his Blood, and by an infallible assistance of the Holy Ghost, (by which it was to be taught all Truth to the end of the World) was secur'd from the danger of being deceiv'd, or deceiving others to the consummation of things: he does not doubt, but as in the Apostles time, so also ever since, and at present, *God addeth to this Church daily such as shall be saved, (Acts 2.47.)* there being no *entire faith* necessary to salvation to be found out of this *Church*; and no possibility, as St. Cyprian says, that *God* shall be a *Father* to any, who owns not *this Church* for his *Mother*. But now; *where and which this Church* is, and what Society of Men are Members of it, among such variety

riety of Pretenders ; tho' it may seem a great difficulty to some to distinguish ; yet to him it is none at all : for since there is no other Church, besides the *Roman Catholick*, which has had a continued and visible Succession of Bishops and Pastors in all Ages since the Apostles ; no other that has converted Infidel Nations to Christianity : no other that has always preserv'd Peace and Unity amongst its Members, all of them speaking the same thing, and being perfectly joyn'd together in the same mind, and the same judgment ; no other that by assembling the Elders and Prelates, has oppos'd in all ages Heresies and Schisms, and condemn'd all those, who not sparing the Flock, have spoken perverse things, endeavouring to draw away Disciples after them ; no other, that has, in obedience to the command of Christ, sent Apostles amongst Infidels and Unbelievers, for the preaching to them the Gospel and instructing them in Christianity, and by this way, without Arms or Blood, have spread their Faith throughout the World ; No other, that by evident and undeniable Miracles, have prov'd the truth of her Doctrine : No other, but what has begun by *separation*, whose first Preachers have *gone out* from this ; the time of their first Preaching, and shewing themselves to the World, being upon Record, and their new Doctrine censur'd and condemn'd by that Church, from whence they *separated*. Since, I say, there's no other Society or Christian Congregation in the World, to which these certain Marks of the Church of Christ, does agree ; 'tis evident to him, that this is the *only true Church* ; that whosoever denies any Article of her Faith, denies so much of Christ's Doctrine ; that whosoever hears her, hears Christ ; and whosoever obstinately and wilfully is separated from her, is in the same distance separated from Christ himself : and finally, that *God addeth to this Church daily, such as shall be saved*, (*Acts 2. 47.*)

36. Of Ceremonies and Ordinances.

HIS Church, upon the presumption of being Apostolical and Commendated by Christ, has brought in such an infinite number of unnecessary superstitious Ceremonies, that the whole exercise of her Religion, consists in nothing but a vain Pomp and empty Shew. And whereas Christians are commanded by the Apostle to serve the Lord in Spirit and Truth: She has made void this Precept; and neglecting both Spirit and Truth, has restor'd the heavy yoke of Jewish Rites, without the least authority of the Word of God: rather in express opposition to it, has made these her Humane Inventions take place of the Divine Law. And then besides her Ceremonies, what an endless account is there of other her Ordinances, Institutions, Precepts, to which she obliges all in her Communion. How many are her Fast-days, Rogation and Ember-days? How many her Festival and Holy-days? How many her Injunctions on

HIS Church has appointed a great number and variety of Ceremonies to be us'd in the Celebrating Divine Service, in the Offices and the Administration of the Sacraments. She has likewise many Observances, Ordinances, Constitutions, appertaining to Discipline and the Government of the Flock. And all these as receiv'd, approv'd or instituted by her, every one in her Communion does embrace, admit & willingly submit to, without opposition, exception or calling any into question. Because, although the Particulars thus appointed or commanded be not to be found in Scripture: Yet there being in the Scripture, an express and absolute command given to the whole Flock of Christ, of following and being obedient to those, that have thus order'd these things; in vertue of that command they voluntarily, and without constraint, accept all that is of their appointment: With-

several degrees of People? That Priests shall not Marry, that whosoever is in Orders, shall be oblig'd to the reciting or singing such and such Offices. That Marriage shal not be permitted, but at some set times. And a multitude of other such respective Commands, which have no grounds in Scripture, and no other Authority for them, besides the Decrees of some Popes, who for some private ends, and the making themselves Great, thought fit to lay these burdens upon the People. Some being first instituted by Pope Telesporus, as the Fast of Lent: Some by Calixtus, as the Ember-days: Some by Pope Nicholas, as the Prohibition of Marriage: And so all the rest. And yet, forsooth, all these must be observ'd under pain of eternal Damnation, as if God and the Pope Commanding were but all one, and had Heaven and Hell equally at their dispose.

and Prelates, although the things particularly order'd by them, be not express'd in Scripture, it being a sufficient ground for this their Submission and Obedience, that God has given them a General Command: *Obey them that have the rule over you, and submit your selves: for they watch*
for

Without excepting against any thing, unless it be manifestly sinful. And this they look on, as a Christian Duty belonging to all such, that are, by God's pleasure, in subjection to higher Powers, or under charge. And therefore, as a Servant having receiv'd a Command from his Master, is oblig'd to comply with it, in case it be not sinful, although he cannot find the thing then particularly commanded, in Scripture; the general Precept of *Servants being Obedient to Masters*, being sufficient to let him know his obligation, and to remove all scruple. And as Children are in Duty oblig'd to perform the Will of their Parents, upon the Command, *Obey thy Father and thy Mother*, whether the thing particularly willed, be in Scripture, or no. So they judge it the Duty of all Christian People to submit without contention to the Ordinances and Constitutions of their Pastors

for your souls, as they that must give account, (*Heb. 13. 17.*) Remember them which have the rule over you, who have spoken to you the Word of God, whose faith follow, (*Heb. 13. 7.*) So that to them it seems a very fallacious rule, leading to all confusion and unchristian Contentions, viz That the higher Power, our Superiors, Rastors and Prelates, are not to be obey'd, but only in such things as are express'd in Scripture; and as for any other particulars, whosoever upon examination, cannot find what is Commanded by them in *Holy Writ*, may lawfully refuse submission; nay, he is oblig'd to resist. For however this seems to bear much of the Word of God in the face of it, yet certainly 'tis wholly destructive to it; and under pretence of adhering close to the Scripture, undermines the very Author of it. This the Primitive Christians understood so well, that they detested all such Maxims, and following the advice of the Apostle, chose rather to trust their Souls in the hands of those, whom God had plac'd over them, by an humble Submission to their Government, and a peaceable Obedience to their Decrees; than by a presumptuous questioning of every thing, and raising vain Disputes, to take the *Rule* of the Flock out of the hands of those, to whom God had providentially deliver'd it, and place themselves Judges over the Church, their Elders, Prelates and Pastors, whom God had Commanded them to hear, and be in Subjection to. So that we never read, that they ever pretended to weigh the Ordinances of their Superiors by their own Reasoning, or to bring them to the Test of the Word of God, before the acceptance; but always judg'd it conform to the Word of God, that their *Governours* should *Rule*, and they *Obey*. Thus when the Apostles observ'd the *Sunday* instead of the *Sabbath*, and met together at *Pentecost*; we don't read that the Faithful then began to turn over their Bibles, to find a Command for these Particulars, but with a prompt Obedience readily follow'd them in the Observance. So when Abstinence from Blood and Strangled Meats, was order'd by the Elders Assembled

at *Jerusalem*; (*Acts* 15.) the multitude of Believers having heard the Decree, never murmur'd at it, nor call'd it into question, howsoever seemingly contrary to the Intention of Christ, who in abrogating the Law of *Moses*, was thought to have cut off all these Obligations; but they all rejoiced for the Consolation, (*ib.* v. 31.) So when St. Paul gave orders to the *Corinthians*, (*1 Cor.* 14.) in what manner and posture they were to behave themselves at Prayers in their Assemblies, both Men and Women; we dont hear, that he was challenged by any, to shew by what Authority of Scripture he thus reprov'd and prescrib'd in these Particulars, or by what they were oblig'd to receive his Prescriptions; but with a prompt submission accepted his Orders, not doubting, but since it was God's Will to place *Rulers* and *Governours* over them, it must be God's Will that they should be obedient to them, in following their Decrees, and observing their Constitutions. And with this Doctrine of Obedience, Humility, and Submission, all the Primitive Christians were train'd up by the Apostles, who zealously laboured by this means, to preserve them in Peace and Unity; that so they might think all the same thing, and be of one Mind, and one Judgment, and without Divisions; insomuch that there is not any one thing so often repeated in their Writings, as Exhortations to this Obedience and Submission: See, how, going through the Cities, they deliver'd to them (the Faithful) the decrees for to keep, that were ordain'd by the Apostles and Elders which were at *Jerusalem*. (*Acts* 16. 4.) See how St. Paul commands the *Thessalonians*, to hold fast the traditions, they have been taught by word, or by Epistle, (*2 Thess.* 2. 15.) See how he commands the *Hebrews*; Obey them, that have the rule over you. Remember them, which have the rule over you, (*Heb.* 13. 7, 17.) See with what earnestness St. John urges this; He that knoweth God, beareth us: he that is not of God, beareth us not, (*1 Joh.* 4. 6.) Hereby know we the Spirit of Truth, and the Spirit of Error. And then again, Does not St. Paul commend the *Corinthians* for their Obedience? Now I praise

Jon, Brethren, that you remember me in all things, and keep the Ordinances, as I delivered them to you, (1 Cor. 11. 2.) And then, having given them Directions as to their Behaviour in their Assemblies, he adds; *But if any Man seem to be contentious, we have no such custom, neither the Churches of God, (1 Cor. 11. 16.)* And now, it being thus evident, that the Church of Christ in the Apostles time was founded, and preserv'd by a Submission and Obedience of the Flock to their Pastors; the *Papists* teach and believe, That what was taught and commanded by the Apostles to the Faithful then living, ought to be receiv'd, as a Doctrine necessary for all succeeding Ages, and that Submission and Obedience ought to have been as much the Duty of Believers, ever since, as it was then; the Commands and Practice of that time, being undoubtedly the best, and only Pattern for the Faithful for all times, even to the End of the World. And they do not only teach this Doctrine of Submission in their Books and Sermons, but also observe it in their Lives, having in all Ages depended on their Elders and Prelates in all Matters touching the Discipline and Government of the Church; leaving *Rule* to those, whose Charge and Office it is to *Rule*; and never believing, that they who are under Charge, and commanded expressly by St. Paul to *Remember and Obey* those who have the *Rule* over them, can upon any Pretence whatsoever; nay, tho' an Angel from Heaven should come and Preach otherwise, be discharg'd from this Christian Obligation, and be exempted from *Remembering and Obeying*, whom thus by God, speaking by his Apostle, they are commanded to *Remember and Obey*, And upon this ground it is, that in things concerning the Order to be observ'd in the *Divine Service*, in all *Ceremonies, Holy Rites, Ecclesiastical Constitutions, and Ordinances*, they have neither *Nill* nor *Will* of their own; but always receive and think that the *Best*, which is order'd and appointed by those, to whom, by *Divine Law*, they owe *this Submission and Obedience*, and to whom the Ordering and Appointing these things appertains. And therefore if these

appoint

appoint a Day of *Humiliation*, for imploring God's Mercy, or averting his Judgments, they never scruple to observe it; If a Day of *Thanksgiving* in memory of some signal Benefit, they likewise Obey. If these Judge it fit, that on every *Fryday* should be commemorated the Death and Passion of our Redeemer in *Fasting*; and command *Lent* to be observed, in remembrance and imitation of our Lord's forty days Fast in the Desert, they think it their Obligation to do so. If these order such and such Days to be set apart, and kept Holy in Remembrance and *Thanksgiving* for the *Incarnation*, *Nativity*, *Circumcision*, *Resurrection*, and *Ascension* of *Christ*, and for other such like intentions, they esteem it sinful to oppose it. If these Judge it decent that the Faithful should bow at the Name of *Jesus*, stand at the reading of the Gospel, prostrate or inteline themselves at the *Confession*: If they appoint *Tapers* and *Lamps* to be us'd in Churches, to represent our Saviour, who came to enlighten the World; and *Incense* to be us'd, to mind the People, that their Hearts and Prayers should, like the Smoke, ascend directly toward Heaven: If in the Administration of the *Sacraments*, in *Exorcisms*, in the *Offices*, and the Celebration of the *Mass*, these determine several *Rites* and *Ceremonies* to be observ'd, for more *Decency*, greater *Solemnity*, and that by such exteriour Helps, the Minds of the Faithful may be moved to the Contemplation of the *Sacred Mysteries*, and rais'd more sensibly to the apprehension of the Majesty of God, in whose Honour all is perform'd; they look upon themselves bound to allow and embrace all these things without reluctance or opposition; always thinking that to be most proper, which is instituted by such, who have the Rule over them. And if any endeavour to raise Disputes, and be contentious concerning the *Necessity* of these Institutions, they have no such Custom, neither the Churches of God. One thing they know to be necessary, that is, that they should be *Obedient*; and that in the Service of God, they must not honour him, as the Jews did, (*Isa. 58. 13.*) by doing their own ways, finding their own Pleasure, and speaking their own words; but as Chris-

stians are commanded, in a true *Self-denial*, a sincere *Humility* and *Obedience*, submitting to those whom God has left to Rule and Govern the Flock. Neither is there any danger of falling back into the *Jewish Law*, by approving the allow'd Ceremonies of the Church; it being certain, that in the Abrogation of the Old Law, all Ceremonies were not at the same time extinct: But only such as were meer *Types* and *Figures* of things to come in the New Law, which are now fulfill'd: Whilst others, fit for the raising Devotion, and expressing the Affections of the Soul, and other such Ends, are still commendably retain'd as lawful, and equally necessary now, as heretofore: such are, *Kneeling*, *Fasting*, *lifting Hands and Eyes to Heaven*, *Sighing*, *Knocking the Breast*, *Days of Humiliation*, *Thanksgiving*, *Watching*, *Hair-cloth*, *Singing*, *Impositions of Hands*, *Benedictions*, *using Oyl*, *Spittle*, *Breathing*, &c. all which are as lawful, convenient, and necessary for *Christians*, as they were for the *Jews*; and no more to be neglected, because they were us'd in the *Old Law*, than *Praying*, *Meeting together*, *Reading the Law*, *Singing Psalms*, *Humility* and *Obedience*, &c. are to be laid by, and disown'd by *Christians*, because they were observed by the *Jews*. Especially since these with many others, have been recommended to us by the Practice of Christ and his Apostles and of all Primitive Christianity. Neither has the use of Holy Ceremonies been wholly disapproved by those of the *Reformation*. The *English Profession of Faith*, publish'd in the Year 1573. allows them in the Thirty fourth Article. The *Bohemick Confession* in the Fifteenth Article, Anno 1537. The *Augustan*, tit. de *Miss. An. 1530.* as it was penn'd by *Melancthon*. So that since Ceremonies are generally look'd on as commendable and lawful amongst Christians; the Papists judge it proper to those, who have the *Rule*, to order and dispose of them, and declare to the Flock, *how, when, and where* they are to be observ'd. And if they who govern, judge fit to oblige the Faithful to the Observance of any in particular, they teach, that it is the Duty of the Flock to Obey. Things *indifferent*, after such Com-
mands,

mands, being no longer of *choice*, but *necessary*; and no less *obliging*, than the Commands of a Father to his Child; where, in case the thing be not apparently *sinful*, 'tis no persuation of the thing being *superfluous*, can excuse an obstinate denial from *Disobedience*. It being more safe and *Christian-like*, for all that are under any Government, whether Natural, Ecclesiastical, or Civil, to perform and comply with such things, as they judge in their own private Sentiments, *Unnecessary*, meerly upon the account of being *Commanded*; than upon such Considerations, to disturb the Order of Government, and fly in the Face of lawful Authority: Than which nothing is more opposite to the Principles of Christianity, and destructive of all Humane Society. And upon these grounds it is, that the *Papists*, founding themselves upon the sure Foundation of *Humility and Obedience*, have in all Ages acknowledg'd *Overseers and Rulers over them*, to watch and feed the Flock, to whom God hath given Power; there being no Power but of God, and that whosoever resisteth the Power, resisteth the Ordinance of God; and they that resist, shall receive to themselves damnation, Rom. 13. 1, 2.

him to himself and his

or to any other person

the Church of England

and the Bishop of London

and the Bishop of Winchester

and the Bishop of Exeter

and the Bishop of Bath and Wells

and the Bishop of Gloucester and Hereford

and the Bishop of Ely

and the Bishop of Norwich

and the Bishop of Lincoln

and the Bishop of Salisbury

and the Bishop of Worcester

and the Bishop of Chester

and the Bishop of Carlisle

and the Bishop of Durham

and the Bishop of Clogher

and the Bishop of Down

and the Bishop of Raphoe

and the Bishop of Connor

and the Bishop of Dromore

and the Bishop of Downpatrick

37. Of Innovations in Matters of Faith.

HIS Church has made several Innovations in Matters of Faith; and whosoever she lays claim to Antiquity, with a Pretence of having preserv'd the Doctrine of the Apostles inviolable and entire; yet 'tis evident to any serious Observer, that the greatest part of her Belief is meer Novelties; not bearing date from Christ or his Apostles, but

HIS Church has never made any Innovation in Matters of Faith; what she believes and teaches now, being the same that the Catholick Church believ'd and taught, in the first three or four Centuries after the Apostles. And though in most of her General Councils there has been several Decisions touching Points of Faith; yet can no

only from some of her own more modern Synods. There scarce having pass'd any Age yet, wherein there has not, in these Ecclesiastical Mints, been coin'd New Articles, which with the counterfeit stamp of Christ and his Apostles, are made to pass for Good, and Current, amongst her credulous and undiscerning Retainers; And, besides these, what a great number of Errours have been introduc'd at other times? How many did Pope Gregory bring in, and how many the Ignorance of the Tenth Age? So that if we compare the Church of Rome now, with the Primitive Times of the first three or four hundred Years, there are no two things so unlike; she is a Garden now, but quite over grown with Weeds; she is a Field, but where the Tares have perfectly choak'd up the Wheat, and but little in her of Apostolical, besides the Name,

no one, without any injury to Truth, say, that in any of these has been coin'd new Articles, or Christians forced to the acceptance of Novelties, contrary to Scripture or ancient Tradition. These have only trodden in the Apostles steps; as often as they have been in the like circumstances with them; doing exactly according to the Form and Example left to the Church, by those perfect Masters of Christianity. And therefore as the Apostles in their Assembly, (*Acts 15.*) determin'd the Controversie concerning the Circumcision; and propos'd to the Faithful, what was the Doctrine of Christ in that Point, of necessity to be believ'd; of which, till that Decision, there had been rais'd several Questions and Doubts; but now no longer to be question'd, without the Shipwreck of Faith. So in all succeeding Ages, the Elders of the Church, to whom the Apostles left their Commission of watching over the Flock, in their Councils have never scrupled to determine all such Points, which had been controverted amongst the Brethren, and to propose to them, what of necessity they were to believe for the future; with *Anathema* pronounc'd against all such, as should presume to preach the contrary.

contrary. Thus in the Year 325. the first *Nicene Council* declar'd the Son of God to be *Consubstantial* to his Father; against the *Arians*; with an obligation on all to assent to this Doctrine, though never till then propos'd or declar'd in that form. Thus in the Year 381. the *Holy Ghost* was declar'd to be God; against *Macedonius* and his Followers, in the first *Constantinopolitan Council*. And in the first *Ephesian*, Anno 431. *Nestorius* was condemn'd; who maintain'd two Persons in *Christ*; and that the blessed *Virgin* was not *Mother of God*; with a Declaration, that both these Tenets were contrary to the *Catholick Faith*. In the second *Nicene Council*, Anno 787. Image-breakers were anathematiz'd. And so others at other times; and at last, in the *Council of Trent*, was declar'd the *Real Presence*, *Transubstantiation*, *Purgatory*, the lawfulness of the *Invocation of Saints*, of keeping *Holy Images*, &c. against *Luther*, *Calvin*, *Beza*, &c. And now, tho' in all these and the other *General Councils*, the Persons condemn'd took occasion, from these *New Declarations*, to cry out; *Novelties*, *Novelties*, to fright the People with the noise of new coin'd *Articles*, and that the *Inventions of Men* were impos'd on them, for *Faith*. Yet 'tis evident that these *New Declarations* contain'd nothing but the *Ancient Faith*; and that there had never been any such *Declarations* made, had not the Doctrine propos'd in them, been oppos'd and contradicted by some seducing Spirits, who going out from the Flock, endeavour'd, by making Divisions, to draw numbers after them. So that the new Proposal of a Tenet, is but a fallacious proof of the Doctrine being lately invented; but a good Argument of it's being lately oppos'd. 'Tis certain from *Scripture*, (*Acts 15.*) that the *Apostles* had never declar'd the non-necessity of *Circumcision*, had not certain men come down from *Judea* and taught the Brethren the contrary. And that the *consubstantiality* of the Son, had never been defin'd by the *Nicene Fathers*, had not *Arius*, with his Followers, oppos'd this *Catholick Doctrine*. And as certain it is, that the *Council of Trent* had been altogether silent as to *Transubstantiation*,

tiation, Praying to Saints, Purgatory, &c. had not *Luther, Calvin,* and their Disciples, once professors of this Doctrine, gone out from the Flock, and upon the presumption of a New Light, endeavour'd to persuade the Faithful, that these Tenets, then believ'd by the whole *Christian World*, were no longer to be own'd; but to be quite thrown by, as *Antichristian* and *Diabolical*. 'Twas this oblig'd the *Pastors* to watch and take care of their Flock; and therefore not flying away as the *hiringling* does, when the *Wolf catcheth and scattereth the Sheep*, they assembled together into a body, and declar'd to all, under their charge; that they ought not to follow strangers; that howsoever these came pretending to the *Shepherd's voice*; yet since they came not by the door into the sheepfold; but climbing up some other way, they were no shepherds; but thieves and robbers; such whose business was not to feed; but to steal, kill and destroy. 'Twas this made them encourage all under their care, not to waver; but to stand fast and hold the profession of their Faith, and notwithstanding all pretences, by no means to suffer themselves to be deluded, and led away with strange Doctrines; and that they might the better secure them from falling into Errors, they gave them a Draught of their *Christian Doctrine*; especially of all those Points, which these modern self-commissionated Apostles did preach against, and endeavour to undermine; particularly declaring to them, the Faith they had been bred up in, which they had receiv'd from their Forefathers, and been deriv'd even from the *Apostles*. Securing them, that whatsoever was contrary to this, was *Novelty* and *Error*. And now in the *Pastors* declaring this to the Faithful, where was the *Innovation*? The *Council* did nothing but propose fully and explicitly, what, before their meeting, was the Doctrine of all *Christendom*, and has been so amongst the *Primitive Fathers*. 'Twas they made *Innovation*, who preach'd contrary to the Doctrine thus believ'd and receiv'd; which *Luther* was not asham'd to own himself guilty of; plainly acknowledging, that he separated from the whole World.

But it seem'd that the whole World was then *corrupted*, and the Religion then every where profess'd, was over-grown with Superstitions, Errors and Abominations; such as had crept into the Church, some Five hundred years before, some Nine hundred, and some a Thousand; and 'twas from these *Luther* separated, intending to reform Christianity, and bring it to the purity of the *Primitive* times, of the first Three hundred Years. And was it not very strange now, that so many gross *Footeries*, idle *Superstitions*, and even downright *Idolatry*, should creep into a Church, and spreading it self through all Nations, infect the whole World, becoming the publick Profession of *Christendom* for so many Hundred years, and be confirm'd and establish'd by the Laws of every Kingdom; and that no body should take notice of any such thing, either at its first Rise, or in all its Progress of so many years? Inasmuch, that had not *Luther* made the Discovery, it likely we should never have come to the knowledge of these Thousand-years Errors and Corruptions? No thinking Man, certainly, but judges it impossible, that the very *Fundamentals* of Christianity should be shaken, and the Religion planted by the Apostles turn'd into *Idolatry*; and yet that no Learned Man should any where appear to contradict these Abominations, no zealous Pastors to withstand them, no Pious Princes to oppose them? History sufficiently satisfies any Curious Reader, that from the first planting of the Church, there has been in no Age, any Man yet that has preach'd any *Heterodox* and *Erroneous Tenets*, and by introducing *Novelties*, has endeavour'd to infect the minds of the Faithful with *Herese* and *Superstition*; but immediately have stood up Vertuous and Learned men, in defence of the *Truth*; in their Writings and Sermons publickly confuting and condemning the *Errors* and giving an Alarm to the World, to beware of such *Deceivers*, and their wicked *Doctrines*; and withal, never omitting to Record their Names to Posterity; with an account of the Year when they began to Preach; under what *Emperors*, and what was the occasion of their *Revolt*. Was not all this, and even

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more done against *Arians*? How many appeared against the *Manichees*? How many against the *Donatists*, against the *Novatians*, against the *Macedonians*, the *Nestorians*, the *Eutychians*, the *Pelagians*, the *Berengarians*, &c? So that never any thing has made so much noise in the World, so many commotions, so many disturbances; nothing has been so impossible to be carried on by *Secrecy* and *Silence*, as the broaching any new *Heretic*, the making a *Schism*, the alteration of *Religion*, the starting up of some new Society, and Pretenders to *Reformation*. What Tumults did all the forementioned *Apostles* raise, In Preaching their *new Gospel*? How was the Peace of Christendom disturb'd at the Doctrine of *Mahomet*; and the crying up of the *Alcoran*? What Stirs and Commotions at the *Reformation* of Church and Faith, pretended by *Luther*, *Zwinglius* and *Calvin*? How then can it be judg'd in the least probable, that great variety of *erroneous Tenets* and *Antichristian Doctrine* should be introduced by the *Papists*, contrary to the Sense and Belief of all Christianity, either in the fourth, fifth, sixth, or tenth Century; and yet that there should not be the least Disturbance occasion'd by it, no Tumults or Opposition; but all done with so much quietness, in such a profound Peace and Silence, that had it not been for the *New* brought, some Ages after, we had never suspected the *Alteration*? And is this possible? Is it possible, that the whole Christian World should *change* their *Religion*, both as to the *internal Belief*, and *external Profession* and *Exercise* of it; and no Body be sensible of the Change, so as to withstand the Abomination, or to transmit to Posterity, even so much as the least Word of its Beginning or Propagation? Let any Man upon some Consideration, tell me, whether it be possible, that this one little Kingdom of *England* should fall from this *pure Apostolical Doctrine* it *now* professes, into downright *Papery*, (or any other way alter the whole Scheme of its *Religion*) and have the *Alteration* confirmed by the several *Acts of Parliament*, and continue in the publick Exercise of it for a thousand five hundred, or even one hundred Years, and yet no one

either

either in the Kingdom, or out of it, should be sensible of the *Alteration*; but all to be managed with such *Policy* and *Craft*, that the whole business should be a *Secret* for many Ages? And if this be scarce to be thought possible of this one Kingdom; what can be imagin'd, when 'tis affirm'd of many Nations of the whole Christian World? Can any thing look more like a *Fable* or *Romance*? Or can any Rational Man, barely upon such a *Report*, condemn the *Faith* and *Religion* of his *Ancestours*, for *Novelty* and *Human Invention*; and quite laying aside this, take him for the Rule of his *Reformation*, who thus, without Reason, Justice, or Truth, has thrown such an Infamy upon all the Christians preceding him for a thousand Years?

But not to insist on these reasonings, for the wiping off the scandal of *Novelty* from the Doctrine of the Church of Rome; 'twould not be amiss here, to look beyond the *Tenth Century*, as also beyond the time of *Pope Gregory*. And if in those earlier Christians, nothing can be found of that *Faith* and *Profession*, which is charg'd as *Naughty* and *Errour* against the Church of Rome; all the *Papists* in the Word shall join with their *Adversaries*; and condemning *Pope Gregory* for a *Seducer*, and all the *Tenth Age* for so many *Ignorantus's*, shall in one Voice with them cry out against all such *Doctrin*, *Novelty*, *Novelty*, *Errour*, *Errour*. But if, on the contrary every Point thus challeng'd of *Novelty*, shall appear to have been the *Profession* of the *Faithful* in the time of the Purity of the Gospel; if before *Pope Gregory* we find, that *Invocation of Saints*, the *Real Presence*, *Transubstantiation*, *Purgatory*, *Prayer for the Dead*, the *Use of Holy Images*, *Relicks*, the *Sign of the Cross*, *Procession*, &c. were a receiv'd *Doctrine*, and common *Practise* of Christians in those *Primitive times*: Then shall the *Papists* remain as they are, as being of the same *Faith* and *Religion*, with those *Antient Believers*, without any *Additions* and *Altarations*; and all their *Adversaries* ought in Justice to return again to their *Communion*, and making up one Quire, cry out with them; *Blessed are they*

who believe as our Forefathers believed, who received their Faith from the Apostles and their Successors; and denysed he they, who Separate from this Faith, and upon the Basis of Novelty and Error make Divisions in the Church, and fall from her Communion, believing Lies, rather than Truth.

In order to this, I intended in this place to have given the Reader a fair Prospect of the Doctrine and Belief of the Fathers, of the first five Hundred Years after Christ; but finding the Matter to encrease so much beyond Expectation upon my hands, I have reserved them for another occasion. But however, upon confidence of what I am able to produce in that point, I cannot omit to assure the Reader, that the chief and most material Points charged upon the Church of Rome for Novelty, the Primitive Fathers do so plainly own to have been the Faith and Profession of the Church in their days; and to have been delivered down and taught as the Doctrine of the Apostles; that an Impartial Considerer need not take much time to conclude, whether are the greater Innovators, those that now Believe and Profess these Tenets and Practices; or they that disown or reject them. 'Tis evident, that every Point of that Doctrine, which is now decry'd for Popery, and basely stigmatiz'd with the note, of Errors introduc'd of late, and of a modern Invention, is by many Ages older than those, who are reputed to be the Authors; that every particular Article laid to the Ignorance of the Tenth Century, and to the contrivance of Pope Gregory, are as expressly and clearly own'd and taught, some Ages before, as now at this day. That those Great Men were as downright Papists in these Points, as we are now. And that any Disturber of Christianity might have as well defamed them for Believers of Novelties and Errors, as we are now at this present. The Faith that they profess'd then, we profess now, and if any of our Doctrine be Novelty, 'tis a Novelty of above twelve Hundred years standing. And who can question it not to be of an older date? If it was the publick belief of the Christian World, in the fourth Century, who can be better Witnesses of what

was believed before them even in the third Age, than they? They tell us, that the Doctrine they maintain and deliver, is the Faith of the *Catholick Church*, received from their Forefathers, and as it was taught by the *Apostles*; and we don't find that in any of these Points, they were challeng'd by any Authority, or opposed by the Pastors of the Church, or any Writers, either then living, or succeeding them; but receiv'd always with great Veneration; and upon what grounds can any challenge them now? Is it possible that any living now, can give a better account of what was believ'd and practis'd in the third Age, than they that immediately follow'd them? Which will be more credible Witnesse, of what was done in *Forty eight*; those that shall be alive fifty Years hence; or they that are not yet to come these thousand Years? If therefore these Holy Men declare to us the Doctrine they believed; with an Assurance, that it was the Faith of the *Catholick Church*, so believ'd by their Ancestors, and as they had receiv'd it from the *Apostles* and their Successors; do not they deserve better credit, than others who coming a thousand Years after, cry out against all these several Points, that they are nothing but *Novelty* and *Error*? 'Tis evident therefore to him, that this noise of *Novelty* was nothing but a *stratagem* for the introducing of *Novelties*; and that those that brought an infamy upon these Points, by this aspersions; might with as great applause, and as easily, have laid a scandal upon every other Article of the Christian Faith, which they thought fit to retain, and have had them all exploded for *Novelty*. And this has been so far done already, that even three parts of that Doctrine, pick'd out by the *first Reformers* for *Apostolical* and conform to the Word of God, we have seen in our days clamoured against for *Novelty*; and thrown by with a general Approbation, and as clear Evidence of the charge, as ever they laid by *Transubstantiation* and the *Primacy*. The *first Reformers* cast off the Authority of the *First Bishop*, as being a *Novelty*; Others soon after cry'd down the Authority of *all Bishops*, for a *Novelty*, The *First* disown'd

own'd a great part of the *Priestly Function*, as being lately *reappriz'd*; the *others* disown'd all the rest, and even *Ordination* it self, as having all crept in together. The *First* threw out a great number of *Ceremonies*, as being not Apostolical, but of a modern Institution: the *others* threw out even what they had retain'd, for being no more an Ordination of the Apostles, than the former. The *First* laid by five of the *Sacraments*; the *others* laid by the *other Two*. And thus *Novelty* was the word, whensoever any receiv'd Doctrine of Christianity was to be outed, and way to be made for a *Novelty*: and he does not doubt, but, that if the noise of *Novelty* continue long, so unhappily successful as of late; and the liberty be permitted to every *presuming Spirit*, to fix this Scandal upon whatsoever Doctrine or Institution they shall think fit; that all Christianity is in a fair way of being thrown out of doors; and the *Bible*, *Preaching*, *Catechising*, *Christ's Incarnation* and *Passion*, &c. are as likely to be cast off for a *Novelty*, as all the rest have been. Those that will but shew to the People, that even these things have been all receiv'd from *Rome*, and that the *Papists* by their *Missionaries* spread these Doctrines over the World; may soon perswade them, they are nothing but *Popish Inventions*, meer *Novelties*; that those that began the *Reformation*, did their business by halves, and that the World will never be *thoroughly reformed*, till all these *Romish Superstitions* are laid by with the rest; they bring all of the same date. He takes no notice therefore of all these *Clamors* rais'd against several Points of the receiv'd Doctrine of his Church; his Faith is founded on better Principles, than to be shaken with such a *vulgar Engine*. *Novelty*, *Novelty*, is a Cry, that may fright unthinking Men from their Religion; but every serious Man will require better Motives than a *Noise*, before he forsake any Point of his Faith; and 'tis impossible he should joyn with any in condemning such things for *Novelties*, which he finds the Profession of all *Antiquity*.

THE CONCLUSION.

THESE are the *Characters* of the *Papist*, as he is *Misrepresented*, and as *Represented*. And as different as the *One* is from the *Other*, so different is the *Papist*, as reputed by his Maligners, from the *Papist*, as to what he is in himself. The *One* is so Absurd and Monstrous, that 'tis impossible for any one to be of that Profession, without first laying by all thoughts of *Christianity*, and his *Reason*. The *Other* is just contradictory to this; and without any farther Apology, may be expos'd to the Perusal of all Prudent and Unpassionate Considerers, to examine if there be any thing in it, that deserves the hatred of any Christian: and if it be not in every Point wholly conform to the Doctrine of Christ, and not in the least contrary to Reason. The *Former* is a *Papist*, as he is generally apprehended by those, who have a *Protestant Education*; such as whensoever reflected on, is conceiv'd to be a perverse, malicious sort of Creature, *Superstitious*, *Idolatrous*, *Atheistical*, *Cruel*, *Bloody-minded*, *Barbarous*, *Treacherous*, and so *Profane*, and every way *Unhumane*, that 'tis in some manner doubted whether he be a *Man*, or no. The *other*, is a *Papist*, whose *Faith* is according to the Proposal of the *Catholic Church*; which, by Christ's Command, he is oblig'd to *believe* and *bear*; and whose whole design in this World, is for the obtaining Salvation in the next. And is it not strange, that these two Characters so directly opposite, so wholly unlike one the other, that Heaven and Hell is not more; should agree to the same person; 'Tis certainly a strange piece

piece of Injustice, and yet not at all strange to those, who know, that they that follow Christ, shall be hated by the World, that those who study the Wisdom of Heaven, shall have the repute of Fools; and that as many as attend the Lamb, shall be painted in the Livery of Satan. Our Forefathers were so, before us; all the Primitive Christians, the Apostles, and even the Lamb himself, our Redeemer. *Calumny* ever follow'd them, *Misrepresentation* waited on them; and what wonder that *Infamy* was their constant Attendance? And now if the *Orthodox Christians* have thus in all Ages had their double Character; one of *Justice*, exactly drawn from what they really believ'd and practis'd; the other of *Malice*, copied from them, as *Misrepresented*: 'tis not at all strange, to find it so now in our days; when *Calumny*, *Malice*, *Ignorance*, &c. are as powerful as ever; who, tho' from the beginning of the World, that is, above Five thousand years, they have made it their chief business to Paint, Copy, and Represent Things and Persons; yet they never did it with so much injury, so altogether *unlike*, as they do now to the *Papists*; there being scarce any one Point of their *Faith* and *Profession*, which they do not either blindly mistake, or basely disguise. The *Papists* believe 'tis convenient to Pray before *Holy Images*, and give them an *inferiour* or *relative* respect. These describe the *Papists* praying to *Images*, and Worshipping them as *Idols*. The *Papists* believe 'tis good to desire the Prayers of the *Saints*, and Honour them as the Friends of God. These paint out the *Papists* as believing *Saints* to be their *Redeemers*, and adoring them as *Gods*. The *Papists* believe, that Christ left a Power in the Priests of his Church, to Absolve all truly Penitent Sinners from their Offences. These Represent the *Papists* as believing, that the Priests can infallibly forgive all such as come to Confession, whether they Repent, or no. The *Papists* believe there's Power in a *Supreme Pastor*, upon due Motives, of granting *Indulgences*; that is, of releasing to the Faithful such Temporal Penalties, as remain due to their past Sins, already remitted as to their Guilt; on condition they perform

form such Christian Duties as shall be assigned them, *i. e.* humble themselves by Fasting, Confess their Sins with a hearty Repentance, receive worthily, and give Alms to the Poor, &c. These make the Papists believe, that the Pope, for a sum of Money, can give them leave to commit what Sins they shall think fit, with a certain Pardon for all Crimes already incurred; and that there can be no danger of Damnation to any, that can but make a large Present to Rome, at his Death. The Papists believe, that by the Merits of Christ, the good Works of a Just Man, are acceptable to God, and through his Goodness and Promise, meritorious of Eternal Happiness. These report, that the Papists believe they can *merit* Heaven by their own Works, without any dependance on the Work of our Redemption. The Papists worship Christ really present in the Sacrament true God and Man: These say they fall down to, and worship a piece of Bread. Some Papists maintain the *Deposing Power*: These will have it to be an Article of their Faith, and that they are oblig'd to't by their Religion. Some Papists have been Traitors, Rebels, Conspirators, &c. These make these Villains to be Meritorious among the Papists, and that 'tis the Doctrine of their Church. And thus there is scarce any one thing belonging to their Faith and Exercise of their Religion, which is not wrong'd in the describing it, and injuriously *Misrepresented*. And if any be so curious, as to desire to be satisfied, how this comes about; let him but stand by any of the Undertakers, while they are taking the Copy of Popery, and observe their Method, and he may soon come to the bottom of the Mystery. He may see them seriously viewing some of their Tenets, and upon a short Consideration, immediately to fall to the making *Inferences*, and deducing *Consequences*, then down go these for so many Articles of Popery. They go on, and see other of her Tenets; and these containing *Mysteries*, such as Reason cannot reach to, when Faith is not assistant; they are presently followed with variety of *Absurdities* and *seeming Contradictions*: and down go these to the Former, for so many Articles of Popery.

They pass on to others, and these being not conform to the Principles of their Education, several *Misconstructions* are presently raised upon them, and down go these for so many *Articles of Popery*. They look forward, and seeing others in the practice of which, many *Abuses* have been committed, then down go the *Abuses* for so many *Articles of Popery*. Hence they turn the *Court of Rome*, and as many *Disorders* and *Extravagancies* as they find there, so many *Articles of Popery*. They enquire into the Actions and Lives of her *Pastors* and *Prelates*, and as many *Vices*, as many wicked *Designs* as they discover there, so many *Articles of Popery*. They examine the *Behaviour* of her *Professors*, and whatsoever *Villanies*, whatsoever *Treasons* and *Inhumanities*, they find committed by any that own themselves Members of that *Communion*, down they all go for so many *Articles of Popery*. They hear the *Reports* of such as have deserted her *Authority*, and tho' through their *Extravagancies* and *Rashness*, they deserve not credit even in a trifle; yet their whole *Narrative* shall be accepted, and all their idle *Stories* be summ'd up, for so many *Articles of Popery*. They peruse every scurrilous Pamphlet and abusive Libel; and such *ridiculous Fables*, as are only fit for a Chimney-Corner, they borrow thence; and set them down for so many *Articles of Popery*. They turn over every *Popish Author*, and whatsoever *light, loose, or extravagant Opinions*, whatsoever *Discourses* carried on either through *flattery, disgust, or Faction*, appear in any of them, they are all mark'd out for so many *Articles of Popery*. And by these and such like means is finish'd at last a *complete draught of Popery*, in which she is rendred so *foul, monstrous, and abominable*, that there can be nothing raked from the very sinks of *Turcism*, nothing borrow'd from the *wild Africans* or *barbarous Americans*, that can make her more *odious*, or add to her *Deformity*. Why, and is not *Popery* then, such as 'tis thus generally painted? No, 'tis no more like it, than *Monarchy* is to that, which *turbulent Republican Spirits* shew for it; when displaying to the *Multitude*

some

some Miscalriages of State, *Exalt* of Persons in Dignities, *Abuse* of Government, &c. ~~by~~ ^{by} ~~the~~ ^{the} ~~means~~ ^{means} making it infamous among the People, that they may more easily overthrow it. And are not the *Papists* such as they are commonly *Represented*? No, They are no more alike, than the *Christians* were of old under the Persecuting Emperors, to what they appear'd, when clothed with *Lions and Bears Skins*, they were expos'd in the Amphitheatre to *Wild Beasts*; under those *barbarous Shapes* to provoke their *Savage Opposites* to greater fury, and that they might infallibly, and with more rage, be torn in pieces. Let *Monarchy* be shewn in its own Colours, and the *Christians* be expos'd in their own forms; and one will have but few Maligners; and the others will meet with a more Tame behaviour, even from the *Wildest Beasts*. Let any one but search into the *Councils* of the Church of *Rome*, even that of *Trent*, that where none can be more *Papists*; let them peruse her *Catechisms*, that *Popes* or otherwise set forth for Pastors to instruct their Flock, and for Children, Youth and others to learn their Christian Doctrine, of which there is extant great variety in *English*; Let them examine *Vergh's Rule of Faith*, and that set forth by the *Bishop of Condom*; Let them look into the *Spiritual Books* of Direction: Those of *Bishop Sales*, *The Following of Christ*, *The Christian Ruler*, *The Spiritual Combat*, *Granadoe's Works*, and infinite others of this sort, which *Papists* generally keep by them for their Instruction. And then let them freely declare, whether the *Papists* are so ill Principled, either as to their Faith or Morals, as they are generally made appear. A little diligence in this kind, with a serious enquiry into their Conversation, their manner of Living and Dying, will easily discover, that that of *Beast*, with which they are commonly expos'd to publick, is not theirs, but only of the *Skin*, that is thrown over them. The *Papists* own, that there are amongst them Men of very ill Lives, and that if every corner be narrowly sifted, there may be found great abuses, even of the most sacred things; that some in great Dignities have been highly vicious,

and carried on wicked Design: That some Authors maintain and publish very absurd Opinions, and of ill consequence. But these things are nothing of their Religion, they are the *Imperfactions*; indeed, the *Crimes*, the *Scandals* of some in their *Communion*; but such they are, so far from being oblig'd to approve, maintain, or imitate, that they wish, with all their heart there had been never any such thing, and desire in these *Points* a thorough Reformation. Tho' the *Imprudences* therefore, the *Failings*, the *Extravagances*, the *Vices*, that may be pick'd up, throughout the whole *Society* of *Papists*, are very numerous and great; and too too sufficient, if drawn together, for the composing a most *Deformed Antichristian Monster*; yet the *Papery* of *Roman-Catholicks* is no such *Monster*, as tis painted. Those things which are commonly brought against them, being as much detested by them, as by the Persons that lay the *Charge* in their disfavour; and having no more Relation to them, than *Weeds* and *Tares* to the *Corn*, amongst which it grows; or *Chaff* to the *Wheat*, with which it lies mix'd in one Heap. A *Papist* therefore is no more than he is above *Represented*; and whosoever enters that *Communion*, has no obligation of believing otherwise, than as there specified. And tho' in each Particular, I have cited no *Authorities*; yet for the truth and exactness of the *Character*, I appeal to the *Council of Trent*. And if in any Point it shall be found to disagree, I again promise, upon notice, publickly to own it. And as for the other Part, of the *Papist Mis-represented*, it contains such Tenets as are *wrongfully* charg'd upon the *Papists*; and in as many respects, as it is contrary to the other *Character*, in so many, it is contrary to the Faith of their Church: And so far they are ready to disown them and subscribe to their *Condemnation*. And tho' any serious Enquirer, may be easily satisfied as to the truth of this; yet for a publick satisfaction, to shew that those *Abominable, Unchristian Doctrines* are no part of their *Belief*; (however extravagant some Men may be in their Opinions;) the *Papists* acknowledge, that a *Faith* assenting to such *Tenets*, is wholly opposite to the Honour of God, and Destructive

Give to the Gospel of Christ, and do publickly invoke God Almighty's Judgment upon that Church, which teaches either publickly or privately such a Faith. And since 'tis lawful for any Christian to answer *Amen*, to such *Anathemas* as are pronounced against things apparently sinful; the Papists, to shew to the World that they disown the following Tenets, commonly laid at their door, do here oblige themselves, that if the ensuing *Curses* be added to those appointed to be read on the first day of *Lent*, they will seriously and heartily answer *Amen* to them all.

I. *Cursed is he that commits Idolatry; that prays to Images or Relicks, or worships them for Gods.* Resp. *Amen.*

II. *Cursed is every Goddesse-worshipper; that believes the Virgin Mary to be any more than a Creature; that Honours her, Worships her, or puts his Trust in her more than in God; that believes her above her Son, or that she can in any thing Command him.* R. *Amen.*

III. *Cursed is he that believes the Saints in Heaven to be his Redeemers, that prays to them as such, or that gives God's Honour to them, or to any Creature whatsoever.* R. *Amen.*

IV. *Cursed is he that Worships any Breaden God, or makes Gods of empty Elements of Bread and Wine.* R. *Amen.*

V. *Cursed is he that believes, that Priests can forgive sins, whether the sinner repent, or no: Or that there's any Power in Earth or Heaven, that can forgive sins, without a hearty Repentance, and serious purpose of amendment.* R. *Amen.*

VI. *Cursed is he that believes there's Authority in the Pope or any other that can give leave to commit sins: Or that can forgive him his sins for a sum of Money.* R. *Amen.*

VII. *Cursed is he that believes, that Independent of the Merits and Passion of Christ, he can merit salvation by his own good Works; or make condign satisfaction for the guilt of his sins, or the pain eternal due to them.* R. *Amen.*

VIII. *Cursed is he that contemns the Word of God, or hides it from the People, on design to keep them from the knowledge of their duty, and to preserve them in Ignorance and Error.* R. *Amen.*

IX. *Cursed*

IX. Cursed is he that undervalues the Word of God; or that forsaking the Scriptures, chuses rather to follow Human Traditions than it. R. Amen.

X. Cursed is he that leaves the Commandments of God to observe the Constitutions of Men. R. Amen.

XI. Cursed is he that omits any of the Ten Commandments, or keeps the People from the knowledge of any one of them, to the end they may not have occasion of discovering the Truth. R. Amen.

XII. Cursed is he that Preaches to the People in unknown Tongues, such as they understand not; or uses any other means, to keep them in Ignorance. R. Amen.

XIII. Cursed is he that believes that the Pope can give to any, upon any account whatsoever, Dispensations to Lie, or Swear falsely: Or that 'tis lawful for any, at the last hour to protest himself Innocent, in case he be Guilty. R. Amen.

XIV. Cursed is he that encourages Sins, or teaches Men to defer the Amendment of their Lives, on presumption of their Death-bed Repentance. R. Amen.

XV. Cursed is he that teaches Men, that they may be lawfully drunk on a Friday, or any other Fasting-day; though they must not taste the least bit of Fleish. R. Amen.

XVI. Cursed is he who places Religion in nothing but a pompous Shew, consisting only in Ceremonies; and which teaches not the People to serve God in Spirit and Truth. R. Amen.

XVII. Cursed is he who loves or promotes Cruelty, that teaches People to be Bloody-minded, and to lay aside the Meekness of Jesus Christ. R. Amen.

XVIII. Cursed is he who teaches it lawful to do any wicked thing, though it be for the Interest and Good of Mother-Church: Or that any Evil action may be done, that Good may come of it. R. Amen.

XIX. Cursed are we, if amongst all those wicked Principles and damnable Doctrines, commonly laid at our Doors, any one of them be the Faith of our Church: And Cursed are we, if we do not as heartily detest all those hellish Practices, as they that so vehemently urge them against us. R. Amen.

XX. Cursed

XX. *Cursed are we, if in answering and saying Amen, to any of these Curses, we use any Equivocations, Mental Reservations; or do not assent to them in the common and obvious sense of the Words. R. Amen.*

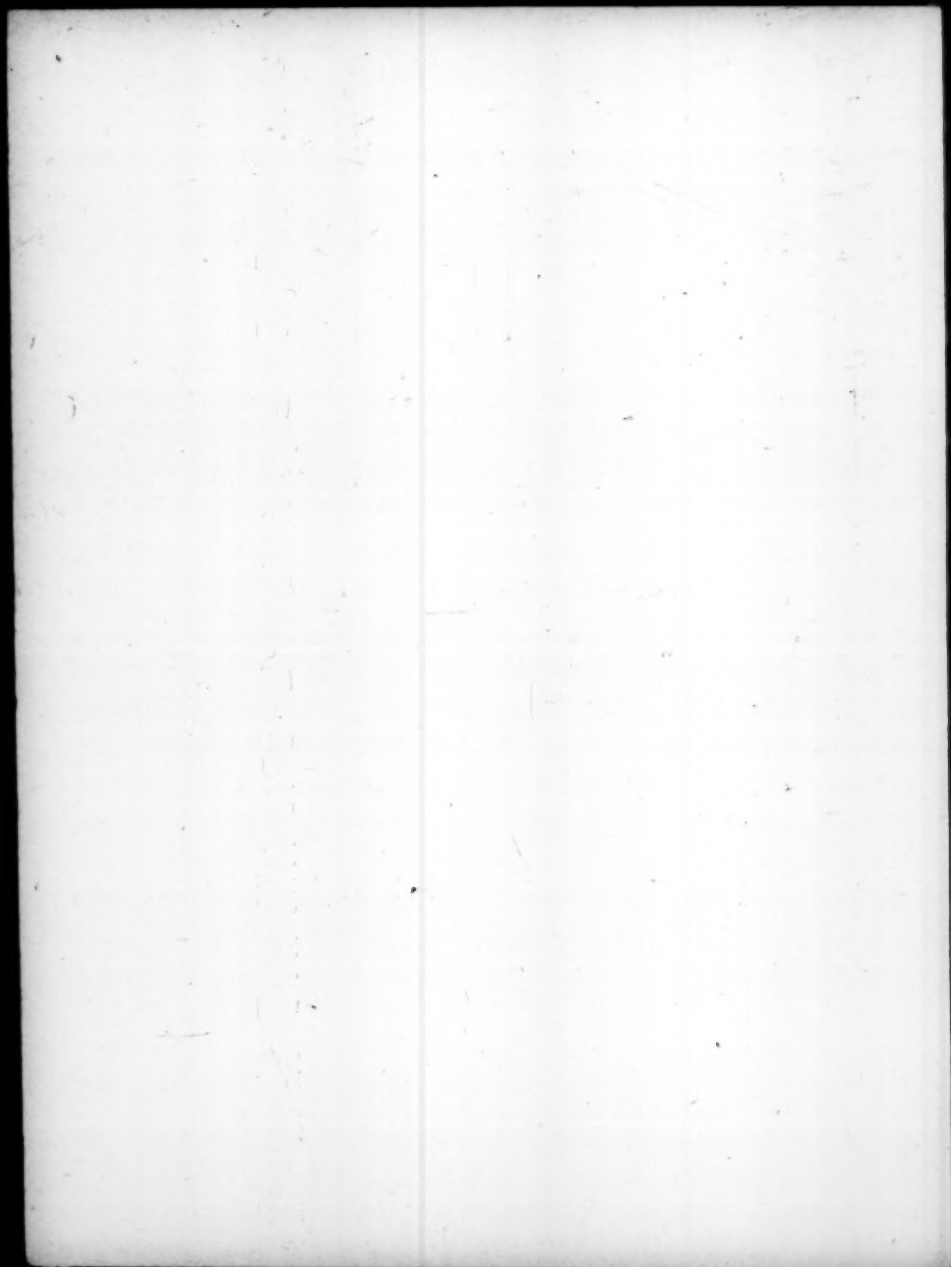
And can the *Papists* then, thus seriously, and without check of Conscience, say *Amen* to all those *Curses*? Yes, they can, and are ready to do it, whensoever and as often as it shall be requir'd of them. And what then is to be said of those who either by *Word* or *Writing*, charge these *Doctrines* upon the *Faith* of the *Church of Rome*? Is a *lying Spirit* in the mouth of all the *Prophets*? Are they all gone aside? Do they back-bite with their *Tongue*, do evil to their *Neighbour*, and take up a reproach against their *Neighbour*? I'll say no such thing, but leave the impartial Considerer to judge. One thing I can safely affirm, That the *Papists* are foully *Misrepresented*, and shewn in publick as much unlike what they are, as the *Christians* were of old by the *Gentiles*; That they lie under a great *Calumny*, and severely smart in *Good Name*, *Persons*, and *Estates*, for such things, which they as much and as heartily detest, as those who accuse them. But the comfort is, *Christ* has said to his followers, *Ye shall be hated of all men*, (*Matt. 10. 22.*) and *St. Paul*, *We are made a spectacle unto the World*: And we don't doubt, that who bears this with patience, shall for every *Loss* here, and *Contempt*, receive a hundred fold in *Heaven*: For, *base things of the World, and things which are despised, hath God chosen*, *1 Cor. 1. 28.*

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F I N I S.





Roman-Catholick PRINCIPLES,

In Reference to

GOD and the KING.

PARAGRAPH I

Of the Catholick Faith, and Church in General.

I. THE Fruition of God, and Remission of Sin is not attainable by Man, otherwise then (a) *in and by the Merits of Jesus Christ, who (gratis) Purchas'd it for Us.*

II. These Merits of Christ are not apply'd to Us, otherwise than by a *Right (b) Faith* in Christ.

III. This Faith is but (c) *One, Entire and Conformable* to its Object, being *Divine Revelations*; to all which (d) *Faith* gives an undoubted assent.

IV. These Revelations contain many *Mysteries (e) transcending the Natural Reach of Humane Wit or Industry*; Wherefore,

V. It became the *Divine Wisdom and Goodness*, to provide Man of some (f) *Ways or Means* whereby he might Arrive to the *Knowledge* of these *Mysteries*; Means (g) *Visible and Apparent* to all; Means (h) *propotional* to the Capacities of all; Means (i) *Sure and Certain* to all.

VI. This Way or Means is not the *Reading of Scripture* Interpreted according to the *Private (k) Reason* or (l) *Spirit* of every Disjunctive Person, or Nation in Particular; But,

VII. It is an *Attention* and (m) *Submission* to the *Doctrine* of the *Catholick or Universal Church*, established by Christ for the Instruction of all, (n) *Spread* for that end throughout all Nations, and *visibly continu'd* in the Succession of Pastors, and People throughout all Ages: From which Church (o) *Guided in Truth, and secur'd from Error* in Matters of Faith, by the (p) *promis'd Assistance of the Holy*

A

Ghost,

4] Eph. 2.
8.

1 Cor. 15.

22.

6] Mark

16. 16.

Heb. 11. 6.

6] Eph. 4. 4

4] Ja. 2. 10

1 Cor.

1. 20.

Mat. 16. 17

1] Isa. 35. 8

2] Jo. 9. 41

4] Mat. 11.

25.

1] Joh. 15.

22.

1] 2 Pet.

3. 16.

Pro. 14. 12

Matth. 22.

29.

1] 1 Jo. 4.

1. & 6.

Pro. 12. 15

7] Matth.

18. 17.

Lu. 10. 16.

7] Pl. 2. 8.

1] 2. 2. 3.

cap. 49. 6.

Mat. 5. 14.

o] Jc. 59. 21

Joh. 16. 17

Eze. 37. 21

Eph. 5. 2

1 Tim. :

15.

Mat. 16. 1

7] Matth

28. 23.

John 14

16.

Roman-Catholic Principles.

Ghosts, every one may, and ought to (q) *Learn* both the [7] *Deu.*
Right Sense of the *Scripture*, and all other *Christian Myste-* 17.8. *Mat.*
ries and *Duties*, respectively necessary to Salvation. 23. 2.

This Church is the same with the Rom. Cath.

VIII: This Church, thus Spread, thus Guided, thus visibly continu'd, (r) in *One Uniform Faith*, and *Subordination to Government*, is that Self-same which is term'd the *Roman Catholick Church*; the *Qualifications* above-mentioned, *viz. Unity, Indeficiency, Visibilty, Succession, and Universality*, being applicable to no other *Church*, or *Assembly*, whatsoever.

From the testimony of which, we receive the Scripture to be Gods Word.

IX. From the *Testimony and Authority* of this Church, it is, that we Receive, and Believe the *Scriptures* to be *God's Word*: And as She can (s) *affordedly* tell Us, This or That Book is *God's Word*, so can she with the like *Assurance* tell us also the *True Sense and Meaning* of it it in Controverted Points of *Faith*; The same *Spirit* that Writ the *Scripture*, (s) *Enlightning* Her to understand, both *In* and all matters necessary to *Salvation*. From these Grounds it follows,

Divine
Revelations, only
matters of
Faith.
What *Her-
esie*, and
what
Schism.

X. All, and only *Divine Revelations* deliver'd by God unto the *Church*, and propos'd by her to be believ'd as *such*, are, and ought to be esteem'd *Articles of Faith*; and the contrary *Opinions*, *Heretic*. And,

**How mat-
ters of
Faith are
propos'd
by the
Church.**

XI. As an *Obstinate Separation* from the *Unity* of the Church, in known declar'd *Matters of Faith*, is *Formal* (*u*) *Heresie*; So a wilful *Separation* from the *Visible Unity* of the same Church, in matters of *Subordination* and *Govern-ment*, is *Formal* (*x*) *Schisma*.

XII. The Church proposes unto us matters of Faith: First, and chiefly, by the (y) *Holy Scripture*, in Points plain and intelligible in it. Secondly, By (z) *Definitions of General Councils*, in points not sufficiently Explain'd in *Scripture*. Thirdly, By (a) *Apostolical Traditions*, deriv'd from *Christ* and his *Apostles*, to all Succeeding Ages. Fourthly, By her (b) *Practice, Worship and Ceremonies*, confirming her *Doctrine*.

SECT. II.

Of Spiritual and Temporal Authority.

What is the Authority of General Councils.

I. **G**eneral Councils (which are the Church of God Representative) have no Commission from Christ to Frame New Matters of Faith, (these being sole Divine Revelations) but only to (a) *Explaine and Ascertain unto Us,* what anciently was, and is Receiv'd and Retain'd, as of Faith in the Church, upon arising Debates and Controversies about them. The Definitions of which General Councils in Matters of Faith only, and propos'd as such, oblige, under pain of Heresie, all the Faithful, to a Submission of Judgment. But,

Gal. 1. 7. 8.

Deu. 17. 8.

Mat. 18. 17.

Act. 15. per tot.

Luc. 10. 16.

Heb. 13. 2. 17.

An Explanation of the same Authority.

II. It is no Article of Faith to believe, That General Councils cannot Err, either in matters of Fact of Discipline, alterable by circumstances of Time and Place, or in matters of Speculation, or Civil Policy, depending on meer Humane Judgment or Testimony. Neither of these being Divine Revelations (b) deposited in the Catholick Church, in regard to which alone, she hath the (c) promis'd Assistance of the Holy Ghost. Hence it is deduc'd,

1 Tim. 6. 20.

Jo. 14. 16.

A Deduction from thence concerning Allegiance. A second Deduction, concerning the same.

III. If a General Council (much less a Papal Consistory) should undertake to depose a King, and absolve his Subjects from their Allegiance, no Catholick (as Catholick) is bound to submit to such a Decree. Hence also it follows:

Jo. 14. 16.

IV. The Subjects of the King of England lawfully may, without the least breach of any Catholick Principle, Renounce, (even upon Oath,) the Teaching, or Practising the Doctrine of deposing Kings Excommunicated for Heresie, by any Authority whatsoever, as repugnant to the fundamental Laws of the Nation, Injurious to Sovereign Power, Destructive to the Peace and Government; and by the consequence, in His Majesties Subjects, Impious and Damnable: Yet not properly Heretical, taking the Word Heretical in that con-natural, genuine sense, as it is usually understood in the Catholick Church; on account of which, and other Expressions, (no-wise appertaining to Loyalty,) it is, that Catholicks of tender consciences refuse the Oath commonly call'd the Oath of Allegiance.

Declar. fac. Sorb.

The Bishop of Rome Supreme Head of the Church, out not Infallible.

V. Catholicks believe, That the Bishop of Rome is the Successor of St. Peter, & Vicar of Jesus Christ upon Earth, and the Head of the whole Catholick Church; which Church is therefore truly stil'd *Roman Catholick*, being an *universal Body* (e) united under one *visible Head*. Nevertheless,

[d] Matth. 16. 17.
[e] Lu. 22. 31.
Jo. 21. 17.
[f] Eph. 4. 11, &c.

VI. It is no matter of Faith to believe, That the Pope is in himself *Infallible*, separated from a General Council, even in *Expounding the Faith*: By consequence *Papal Definitions* or *Decrees*, though ex *Cathedra*, as they term them, (take exclusively from a General Council, or *Universal Acceptance of the Church*), oblige none under Pain of *Heresie*, to an interior Assent.

Nor hath any Temporal Authority over Princes.

VII. Nor do Catholicks, as Catholicks, believe that the Pope hath any direct, or indirect *Authority* over the *Temporal Power* and Jurisdiction of *Princes*. Hence, if the Pope should pretend to *Absolve* or *Dispense* with His Majesties Subjects from their *Allegiance*, upon account of *Heresie* or *Schism*, such *Dispensation* would be *vain and null*: and all Catholick Subjects (notwithstanding such *Dispensation* or *Absolution*), would be still bound in Conscience to defend their King and Country, at the hazard of their Lives and Fortunes, even against the Pope himself, in case he should invade the Nation.

1 Pet. 2. v. 12. &c.

The Church not responsible for the Errors of particular Divines. King-killing Doctrine, damnable Heresie.

VIII. And as for the *Probematerial Disputes*, or Errors of particular *Divines*, in this or any other matter whatsoever, the *Catholick Church* is no wise responsible for them: Nor, are Catholicks (as Catholicks,) justly punishable on their account. But,

IX. As for the *King-killing Doctrine*, or Murder of Princes, Excommunicated for *Heresie*; It is an *Article of Faith* in the *Catholick Church*, and expressly declar'd in the General Council of *Constance*, that such Doctrine is *Damnable* and *Heretical*, being contrary to the known *Laws* of God and Nature.

Conc. Const. Sess. 15.

Personal misdemeanours not to be imputed to the Church

X. *Personal Misdemeanours* of what Nature soever, ought not to be *Imputed* to the *Catholick Church*, when not Justifiable by the *Tenents* of her Faith and Doctrine: For which Reason though the Stories of the *Paris Massacre*, the *Irish Cruelties*, or *Powder-Plot*, had been exactly true, (which yet for the most part are notoriously mis-related) nevertheless Catholicks (as Catholicks) ought not to suffer for such *Offences*, any more than the *Eleven Apostles* ought to have suffer'd for *Judas's Treachery*.

XI. It

No Power
on Earth
can autho-
rise Men
to Lie,
For swear,
Murder,
&c.

XI. It is an *Article of the Catholick Faith* to believe that no Power on Earth can *License* Men to Lie, to *forswear*, and *Perjure* themselves, to *Massacre* their Neighbours, or *Destroy* their Native Country, on pretence of *promoting the Catholick Cause, or Religion*: Furthermore, all *Pardons and Dispensations* granted, or pretended to be granted, in order to any such *Ends or Designs*, have no other *Validity* or *Effect*, than to add *sacrilege* and *blasphemy* to the above-mention'd Crimes.

Equivoca-
tion not
allowed
in the
Church.

XII. The Doctrine of *Equivocation* or *Mental Reservation*, however wrongfully impos'd upon the *Catholick Religion*, is notwithstanding, neither taught, nor approv'd by the Church, as any part of her Belief. On the contrary, *simplicity and Godly sincerity* are constantly recommended by her as truly *Christian Vertues*; necessary to the conservation of *Justice, Truth, and Common-security*.

SECT. III.

Of some Particular controverted Points of Faith.

Of Sacra-
mental
Absoluti-
on.

I. Every Catholick is oblig'd to believe, that when a Sinner (a) Repents him of his Sins from the bottoms of his Heart, and (b) Acknowledges his Transgressions to God and his (c) Ministers, the Dispensers of the Mysteries of Christ, resolving to turn from his evil ways, (d) and bring forth Fruits worthy of Penance; there is (then, and no other-wise) an Authority left by Christ to Absolve such a Penitent Sinner from his Sins; which Authority Christ gave his (e) Apostles and their Successors, the Bishops and Priests of the Catholick Church, in those words, when he said; Receive ye the Holy Ghost, whose Sins you shall forgive, they are forgiven unto them, &c.

a] Ez. 18.
21.
b] 2 Cor. 7.
10.
c] Pf 32.5
Pro. 28.13
d] Act. 19.
18.
e] 1 Cor. 4.1.
Jam. 5. 16.
f] Lu. 3.8.
g] Joh. 20.
21. &c.
Matth. 18.
18.

Of Satis-
faction by
penitenti-
al Works.

II. Though no Creature whatsoever can make (f) con-dign satisfaction, either for the Guilt of Sin, or the pain Eternal due to it; (g) This satisfaction being proper to Christ our Saviour only; Yet penitent Sinners Redeemed by Christ, may, as Members of Christ, in some measure (h) satisfy by Prayer, Fasting, Alms-Deeds, and other Works of Piety, for the Temporal Pain, which by order of Divine Justice sometimes remains due, after the Guilt of Sin, and

f] Tit. 3.5
g] 2 Cor.
5.3.
h] Acts
20. 20.
Jonas 3.5.
&c.
Psal. 102.
Psa. 9. &c.

Pains Eternal are *gratis* remitted. These *Penitential Works*, are notwithstanding, *satisfactory* no other wise than as joy-
ned and apply'd to that *satisfaction* which *Jesus made upon*
the Cross, in *virtue of which alone*, all our good Works find a
grateful (1) acceptance in God's sight.

Indulgences
are not
Remission
of Sins, but
only of
Canonical
Penance.
Abuses
herein not
to be
charg'd
on the
Church.

III. The Guilt of Sin, or Pain Eternal due to it, is never
remitted by *Indulgences*; but only such (k) *Temporal pu-*
nishments, as remain due after the Guilt is remitted; These
Indulgences being nothing else than a (l) *Mitigation or Re-*
laxation upon just causes, of *Canonical Penances*, enjoy'd
by the Pastors of the Church on Penitent Sinners, accord-
ing to their several Degrees of Demerit. And if any
abuses or mistakes be sometimes committed, in point ei-
ther of granting or gaining *Indulgences*, through the Re-
misicels or Ignorance of particular Persons, contrary to the
ancient Custom and Discipline of the Church; such abu-
ses or mistakes cannot rationally be charg'd on the Church,
nor rendred matter of Derision, in prejudice to her Faith
and Doctrine.

There is
a *Purgato-*
ry or *State*
where
Souls de-
parting
this Life
with some
blemish,
are puri-
fy'd.

IV. *Catholicks* hold there is a *Purgatory*, that is to say,
a place or State, where Souls departing this Life, with
Remission of their Sins, as to the Eternal Guilt or pain, are
yet (m) *Obnoxious* to some Temporal Punishment still re-
maining due, or not perfectly freed from the Blemish of
some (n) *Venial Defects* or *Deordinations*, (as idle Words, &c.
not liable to Damnation) are (o) *purg'd* before their Ad-
mittance into Heaven, where nothing that is (p) *desir'd* can
enter. Furthermore,

Prayers
for the
Dead a-
vailable to
them,
Superflu-
ous Que-
stions a-
bout *Pur-*
gatory.
Of the
merit of
Good
Works,
through
the merits
of Christ.

V. *Catholicks* also hold, That such Souls so detain'd in
Purgatory, being the *Living Members* of Christ Jesus, are
Reliev'd by the (q) *Prayers* and *Suffrages* of their *Fellow-*
members here on Earth: But where this place is? Of what
Nature or Quality the Pains are? How long each Soul is de-
tain'd there? After what manner the *suffrages* made in
their behalf, are apply'd? Whether by way of *satisfaction*
or *Intercession*, &c. are Questions superfluous, and imperti-
nent as to Faith.

VI. No Man, though just, (r) can Merit either an In-
crease of Sanctity or Happiness in this Life, or External
Glory in the next, independent on the Merits and
Passion of Christ Jesus, (s) the *Good Works* of a just Man,
proceed-

Pl. 109. 23.
Dan. 9. 3.
Joel 2. 12.
Luk. 11.
41.
Act. 10. 41
1 Pet. 2.
1 Cor.
5. 5. &c.
2 Cor.
2. 6.

m] Num.
14. 20. &c.
2 Sam. 12.
13. &c.
n] Pro. 24.
16.
Matth. 12.
36. & c. 5.
22. 26.
o] Mat. 5.
26.
1 Cor. 3.
15.
p] Rev.
21. 27.
q] 1 Cor.
15. 29.
Col. 1. 24.
2 Mac. 12.
42. &c.
1 Jo. 5. 16.
r] Jo. 14.
5. 16.
s] Mat. 16.
27.
Cap. 5. 12.
Cap. 10.
42.
2 Cor. 5.
10.
2 Tim. 4.
8.

proceeding from *Grace and Charity*, are acceptable to God, so far forth, as to be, through his *Goodness* and *Sacred Promise*, truly *meritorious* of *Eternal Life*.

Christ really present in the Sacrament of the Eucharist.

VII. It is an Article of the *Catholick Faith*, That in the most Holy Sacrament of the *Eucharist*, there is truly and really contain'd the (1) *Body of Christ*, which was deliver'd for us, and his *Blood* which was shed for the Remission of sin; the substance of *Bread and Wine* being by the powerful Words of Christ chang'd into the substance of his Blessed Body and Blood, the *Species* or *Accidents* of *Bread and Wine* still remaining. Thus,

1] Mat. 26. 26.
Mar. 14. 22.
Lu. 22. 19.
1 Cor. 11. 23, &c.
Cap. 10. 16.

But after a supernatural manner.

VIII. Christ is not present in this Sacrament, according to his *Natural* way of Existence, that is, with extension of parts, in order to place, &c. but after a *supernatural* manner, one and the same in many places, and whole in every part of the Symbols. This therefore is a real, substantial, yet *Sacramental* presence of Christ's Body and Blood, not expos'd to the External Senses, or obnoxious to Corporal Contingences.

Whole Christ in either species. Hence Communicants under one kind notwithstanding depriv'd either of the Body or Blood of Christ. Of the Sacrifice of the Mass.

IX. Neither is the Body of Christ in this Holy Sacrament, separated from his Blood, or his Blood from his Body, or either of both disjoin'd from his Soul and Divinity, but all and whole (u) *being* Jesus is entirely contain'd under either Species; so that whosoever receives under one kind, is truly partaker of the whole Sacrament, and no wise depriv'd either of the Body or Blood of Christ. True it is,

u] Jo. 6. 48.
50, 51, 57.
58.
Acts 2. 42.

Worship of Images wrongfully imposed on Catholics,

X. Our Saviour Jesus Christ, left unto us his Body and Blood, under two distinct Species or Kinds; in doing of which, he instituted not only a *Sacrament*, but also a *Sacrifice*; (x) a *Commemorative Sacrifice* distinctly (y) *showing* his Death or Bloody Passion, until he come. For as the *Sacrifice of the Cross* was perform'd by a distinct *Effusion of Blood*, so is the same Sacrifice commemorated in that of the (z) *Altar*, by a distinction of the Symbols. Jesus therefore is here given, not only to us, but (a) *for us* and the Church thereby enrich'd with a true, proper, and propitiatory (b) *Sacrifice*, usually term'd *Mass*.

x] Luk. 22. 19, &c.
y] 1 Cor. 11. 26.
z] Heb. 13. 10.
a] Lu. 22. 19.
b] Mal. 1. 11.

XI Catholics renounce all *Divine Worship*, and Adoration of *Images* or *Pictures*. (c) *God alone we Worship and Adore*; Nevertheless we make use of *Pictures*, and place them.

c] Luk. 4. 8.

Yet there is some Veneration due both to Pictures, then in (d) Churches and Oratories to reduce our wandering thoughts, and enliven our memories towards Heavenly things. And further, we allow a certain Homage and Veneration to the Picture of Christ, of the Virgin Mary, &c. beyond what is due to every prophane Figure; not that we believe any Divinity of virtue in the Pictures themselves, for which they ought to be Honour'd, but because the Honour given to Pictures is referr'd to the Prototype, or thing represented. In like manner,

XII. There is a kind of Honour and Veneration respectively due to the Bible, to the Cross, to the Name of Jesus, to Churches, to the Sacraments, &c. as (e) things peculiarly appertaining to God; also to the (f) glorified Saints in Heaven, as Domestick Friends of God; yea, (g) to Kings, Magistrates, and Superiours on Earth, as the Vicegerents of God, to whom Honour is due, Honour may be given, without any Derogation to the Majesty of God, or that Divine Worship appropriate to him. Furthermore,

XIII. Catholicks believe, That the Blessed Saints in Heaven replenish'd with Charity, (h) pray for us their fellow-members here on Earth; that they (i) Rejoyce at our conversion; that seeing God, they (k) see and know in him all things suitable to their happy state; but God is inclinable to hear their Requests made in our behalf, (l) and for their sakes grants us many favours; That therefore it is good and profitable to Desire their Intercession; And that this manner of Invocation is no more injurious to Christ our Mediator, or superabundant in it self, than it is for one Christian to beg the prayers and assistance of (m) another in this World. Notwithstanding all which, Catholicks are not taught so to rely on the prayers of Others, as to neglect their own (n) Duty to God; in Imploring his Divine mercy and Goodness, (o) in mortifying the Deeds of the flesh; in (p) Despising the World; in loving and (q) serving God and their Neighbour; in following the footsteps of Christ our Lord, who is the (r) Way, the Truth, and the Life: to whom be Honour and Glory for ever and ever, Amen.

FINIS.

